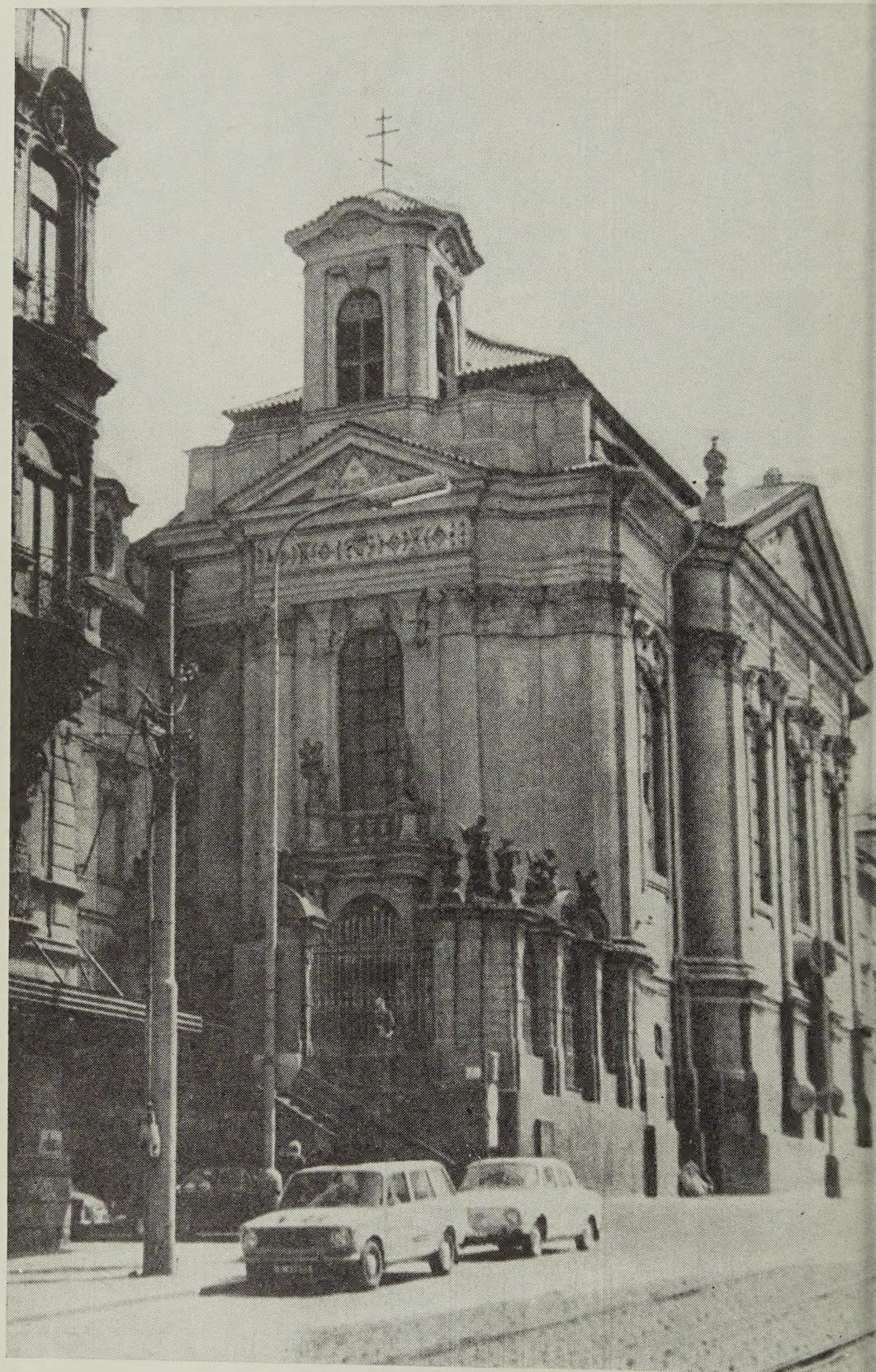




JUN 22 1971

THE JOURNAL OF THE MOSCOW Patriarchate



Cathedral Church of Sts. Cyril and Methodius in Prague, ČSSR

(see

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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of the Moscow Patriarchate*

CHRISTMAS MESSAGE

from Patriarch PIMEN

of Moscow and All Russia

to the Archpastors, Pastors and All the Children

of the Russian Orthodox Church

*"Make ready, O Bethlehem: let the manger be prepared, let the cave show its welcome. The Truth has come... born of a Virgin, God has appeared to men..."**

(Troparion for the First Hour on Christmas Eve)

 **T**oday, as on this day every year, the Holy Russian Orthodox Church rejoices as she glorifies the Nativity of Our Lord God and Saviour Jesus Christ, Who for us men, and for our salvation came down from Heaven and was incarnate of the Holy Spirit and the Virgin Mary and was made man.

The miraculous and holy event of the Nativity of Christ came about at the time ordained by God for preparing people for the coming of Jesus Christ into the world. Jesus Christ came down to earth from Heaven for man's salvation and to reconcile him with God, to renew and sanctify the nature of man, who had severed his filial ties with God and squandered the blessings of filial devotion and well-being. Now indeed... *the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life* (Tit. 3. 4-7).

"All the angels rejoice in Heaven and today men are exultant, and all creatures make merry because our Lord and Saviour is born this day in Bethlehem, and all adulation of idols has ceased, and Christ reigns unto all ages" (Christmas sticheron of the lity).

Your Eminences and Graces, and pastors beloved in the Lord, venerable monks and nuns, and all the faithful children of the Russian Orthodox Church, both at home in our country and abroad, accept my sincere congratulations on this Great Feast of the Nativity of Jesus Christ and the New Year!

The blessed and joyous day of Christmas has arrived, on which God revealed His all-embracing love for His creation: ...*God sent his only begotten Son into the world, that we might live through him* (1 Jn. 4. 9).

The strength of God's love is so immense that, as we are taught by St. Paul the Apostle: *neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord* (Rom. 8. 38-39), with Whose coming into the

* "The Festal Menaion" by Mother Mary and Archimandrite Kallistos Ware, London, 1969, p. 224.

world man becomes worthy of sonship to God the Father, and of immortality through the Church founded by the Lord; the Church which unites and illuminates men with salvific faith, dogma, love and grace-endowing Sacraments.

In the festive rejoicing of our souls, we pray to the Newly-Born Lord to bestow upon us His abundant mercies in the New Year, to grant us new spiritual and bodily strength in order that we may all carry out our allotted tasks and also engage in the great salvific work of establishing peace, cooperation, brotherhood, and mutual love among all men.

In carrying out our great Christian calling (Jn. 15. 16-17; Mt. 5. 9) may we eradicate enmity and hatred everywhere, as we strive together with all men of good will *after the things which make for peace* (Rom. 14. 9). We cannot but be disturbed by the constant outbreaking of armed conflicts, by the madness of the arms race and especially the plans to manufacture the neutron bomb, and by the threat of nuclear war. Therefore we shall do all we can to further détente and the establishment of peace, to put an end to all wars, and to preserve life on earth.

In particular I address myself to my dear compatriots, children of the Church, and hope that with the grace of God you may continue to work with the same fervour and as successfully for the good of our beloved country, and may God bless its further progress and prosperity.

Glory to God in the highest, and on earth peace, good will toward men Lk. 2. 14).

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen (2 Cor. 13. 14).

+PIMEN, Patriarch of Moscow and All Russia

the Nativity of Christ 1978/79, Moscow

Decisions of the Holy Synod

its meeting on September 29, 1978, under chairmanship of the PATRIARCH, the Holy

ARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head Department of External Church Relations, on the demise of His Holiness Pope John Paul II, Primate of the Roman Catholic Church, occurred on September 28, 1978.

OLVED: (1) that deep condolences be sent to the Plenitude of the Roman Catholic Church;

that the delegation of the Moscow Patriarchate to the funeral of Pope John Paul I be headed by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate, and Hegumen Ilian Voskresensky.

its meeting on October 10, 1978, under chairmanship of the PATRIARCH, the Holy

NSIDERED: the appointment to the Lenin-Soviet See left widowed after the demise of His Eminence Metropolitan Nikodim of Leningrad and Novgorod.

RESOLVED: (1) that His Eminence Metropolitan Antoniy of Minsk and Byelorussia, be appointed Metropolitan of Leningrad and Novgorod, a permanent member of the Holy Synod;

(2) that His Eminence Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, be appointed Metropolitan of Minsk and Byelorussia;

(3) that His Grace Melkisedek, Archbishop of Penza and Saransk, be appointed Archbishop of Berlin and Central Europe, Patriarchal Exarch to Central Europe;

(4) that Archimandrite Serafim Tikhonov, Father Superior of the Dormition Monastery in Odessa, be made Bishop of Penza and Saransk, with his nomination and consecration to take place in Moscow.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the Presidium and Advisory Committee of the Conference of European Churches which took place in Trondheim, Norway, on June 6-10, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the decision adopted by the meeting that His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, be the first speaker at the 8th CEC Assembly which will be held on Crete in October 1979.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the pilgrimage made by a group from the Moscow Patriarchate headed by His Grace Archbishop Nikolai of Gorki and Arzamas to the Holy City of Jerusalem and the Holy Land, from April 24 to May 5, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the pilgrimage and with the participation of pilgrims in the Easter celebrations in Jerusalem and at other shrines of the Holy Land;

(3) that gratitude be expressed to His Beatitude Benedictos I, Patriarch of Jerusalem, and other leaders of the Jerusalem Church, for the hospitality and brotherly love accorded the pilgrims from the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to our country on April 26-May 7, 1978, at the invitation of the Moscow Patriarchate, of the participants in the Study Seminar of the United Presbyterian Church in the USA headed by Prof. Dr. Bruce Rigdon.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the visit as well as with the talks between the members of the delegation of the United Presbyterian Church and the representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the 22nd International Old Catholic Congress which was held in Nordwijkerhout (the Netherlands) from May 2 to 6, 1978, and on the participation in it, at the invitation of Archbishop Marinus Kok of Utrecht, of the representatives of the Moscow Patriarchate: His Eminence Metropolitan Filaret of Kiev and Galich; Patriarchal Exarch to the Ukraine, and V. V. Ivanov, lecturer at the Moscow Theological Academy.

RESOLVED: (1) that the report be acknowledged;

(2) that gratitude be expressed to His Grace Archbishop Marinus Kok of Utrecht, for the invitation to the delegation of the Moscow Patri-

archate to attend the 22nd International Catholic Congress;

(3) that satisfaction be expressed with participation of the Moscow Patriarchate delegation in the congress's work which bears witness to the brotherly understanding and cordial existing between the Old Catholic and Russian Orthodox Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the reciprocal official visit to the Orthodox Church of Cyprus paid by His Holiness Patriarch Pimen of Moscow and All Russia on May 9, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that appreciation be expressed to His Beatitude Chrysostomos, Archbishop of Cyprus, on the Holy Synod of the Orthodox Church of Cyprus, for the invitation extended to the delegation of the Moscow Patriarchate headed by His Holiness Patriarch Pimen to visit the public of Cyprus, and that heartfelt gratitude be expressed for the gracious hospitality accorded His Holiness Patriarch Pimen and his suite.

(3) that satisfaction be expressed with the reciprocal official visit to Cyprus paid by His Holiness Patriarch Pimen of Moscow and All Russia; the visit passed in an atmosphere of cordiality and brotherly love; that it be regarded as a testimony to the strengthening of sisterly ties between the Russian Orthodox Church and the Orthodox Church of Cyprus;

(4) that the cordial hospitality extended by His Holiness Patriarch Pimen and his suite to H. E. Spyros Kyprianou, President of the Republic of Cyprus, the said hospitality being a friendly testimony to the friendly relations existing between the peoples of Cyprus and the Soviet Union, be noted.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of the delegation from the Moscow Patriarchate with His Eminence Metropolitan Sergiy of Odessa and Kherson at the head, to the People's Republic of Bulgaria, which took place at the invitation of His Holiness Patriarch Maksim of Bulgaria, from May 10 to 15, on the occasion of the 25th anniversary of the restoration of the Patriarchal See in the Bulgarian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that appreciation be expressed to His Holiness Patriarch Maksim of Bulgaria, for the invitation extended to the Moscow Patriarchate.

end a delegation to participate in the jubilee celebrations of the Bulgarian Orthodox Church, and that gratitude be expressed for hospitality accorded the representatives of Russian Orthodox Church;

(2) that confidence be expressed that the participation of the Moscow Patriarchate delegation in the jubilee celebrations of the Bulgarian Orthodox Sister Church will serve to strengthen friendship and cooperation between the two Sister Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the official visit paid to the Russian Orthodox Church by His Beatitude Archbishop Chrysostomos of New Justiniana and All Cyprus, from June 22 to June 7, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the visit of His Beatitude Archbishop Chrysostomos;

(3) that confidence be expressed that this will develop and strengthen further the sisterly relations between the two Churches, will unify pan-Orthodox unity, and consolidate joint witness to Christian unity and peace on earth;

(4) that hope be expressed that this visit will contribute to strengthen friendly relations between the peoples of the Republic of Cyprus and the Soviet Union;

(5) that satisfaction be expressed with the participation of the delegation from the Orthodox Church of Cyprus headed by His Beatitude Archbishop Chrysostomos in the celebrations which took place from May 25 to 29, 1978, for the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Vladimir of Vladimir and Suzdal in the 10th Special Session of the UN General Assembly on Disarmament, held in the UN Headquarters in New York from May 23 to June 30, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation of the delegation from the Moscow Patriarchate in the UN Special Session on Disarmament be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on ecclesiastical celebrations dedicated to the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church, which took place on May 25-29, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed, thanking and glorifying our Lord God for the great and abundant mercies bestowed upon the Russian Orthodox Church, with the jubilee celebrations dedicated to the 60th anniversary of the restoration of the Patriarchal See by the Local Council of 1917-1918;

(3) that appreciation be expressed to the participants in the jubilee celebrations, who honoured by their presence this remarkable date in the life of the Russian Orthodox Church;

(4) that the participation of the Primates and representatives of the Local Orthodox and other Christian Churches, religious associations, organizations and movements, which bore witness to genuine mutual respect and ecumenical fellowship, be noted with satisfaction;

(5) that confidence be expressed that the participation in the jubilee celebrations of the Primates and representatives of the Local Orthodox Churches bore witness anew to the unity of Holy Orthodoxy;

(6) that hope be expressed that the brotherly communion at the jubilee celebrations will help achieve Christian unity, promote peacemaking and strengthen friendship and good relations among nations.

HEARD: the proposal by His Holiness Patriarch Pimen of Moscow and All Russia to institute the order and medal of St. Sergiy of Radonezh of the Russian Orthodox Church.

RESOLVED: (1) that the institution of the order and medal of St. Sergiy of Radonezh be considered a timely action;

(2) that the presented models of the order and medal be approved;

(3) that His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna be commissioned to present to the Holy Synod a draft statute of the order and medal of St. Sergiy of Radonezh.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Moscow Patriarchate delegation headed by His Holiness Patriarch Pimen of Moscow and All Russia in the 5th All Christian Peace Assembly, which was held in Prague from June 22 to 27, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the stand of the Moscow Patriarchate delegation at the 5th All Christian Peace Assembly be approved;

(3) that satisfaction be expressed with the atmosphere of openness, Christian love and mutual understanding that reigned at the assembly;

(4) that the thorough elaboration of the tasks of modern Christian peacemaking by the participants in the assembly be noted;

(5) that the final documents adopted by the assembly be approved, and that hope be expressed that its decisions will successfully serve to further develop the Christian peace movement and effectively promote the process of consolidating international peace, détente and cooperation;

(6) that satisfaction be expressed with the election of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, now deceased, Honorary President of the Christian Peace Conference, the election having been an expression of the recognition of the services rendered by the deceased to the Christian peace movement;

(7) that satisfaction be expressed with the election by the 5th All Christian Peace Assembly of His Eminence Metropolitan Filaret of Kiev and Galich as Chairman of the Continuation Committee of the Christian Peace Conference;

(8) that the election by the 5th All Christian Peace Assembly of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Hegumen Sergiy Fomin, a staff member of the Department of External Church Relations; the Rev. Aleksandr Ranne, a student of the Leningrad Theological Academy, as members of the CPC Continuation Committee, and A. S. Buevsky, Secretary of the Department of External Church Relations, as a member of the CPC Working Committee, be noted;

(9) that the appointment by the CPC Working Committee of Hegumen Sergiy Fomin to the CPC International Secretariat, and his election by the CPC Working Committee to the post of the CPC Deputy General Secretary, be noted;

(10) that appreciation be expressed to His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, for the brotherly hospitality accorded His Holiness Patriarch Pimen and other representatives of the Moscow Patriarchate;

(11) that gratitude be expressed to the heads of the Churches, and to the state and public leaders of the ČSSR, for the attention shown His Holiness Patriarch Pimen during his stay in Prague;

(12) that the furtherance of the Moscow Patriarchate's participation in the activities of the Christian Peace Conference along the lines set up by the 5th All Christian Peace Conference be considered as necessary.

HEARD: the report by His Eminence Metro-

politan Yuvenaliy of Krutitsy and Kolomna, of the Department of External Church Relations on the third meeting of the Inter-Orthodox Theological Technical Commission for the preparation of dialogue with the Roman Catholic Church which was held in Chambesy (Switzerland) from June 25 to 27, 1978, and on participation in its work of the representative of the Moscow Patriarchate: His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, and G. N. Skobolev, staff member of the Department of External Church Relations.

RESOLVED: (1) that the report be acknowledged;

(2) that the position of the representative of the Russian Orthodox Church at the meeting be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, of the Department of External Church Relations on the special meeting of the Theological Commission on Anglican-Orthodox dialogue which took place at the Inter-Orthodox Centre of the Church of Greece at the Penteli Monastery in Athens, from July 13 to 18, 1978, and on participation in it of His Grace Archbishop Vasilii of Brussels and Belgium as a representative of the Moscow Patriarchate.

RESOLVED: (1) that the report be acknowledged;

(2) that the stand of His Grace Archbishop Vasilii at the meeting be approved.

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on his participation with those accompanying him, in the jubilee celebrations of the Armenian Apostolic Church for the 70th birthday of His Holiness Vazgen I, Supreme Patriarch-Catholicos of the Armenians, and the 150th anniversary of Armenia's union with Russia; the celebrations took place from October 1 to 4, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation in the jubilee celebrations in Armenia, as testifying anew to the fraternal relations between the Armenian Apostolic Church and the Russian Orthodox Church and to the indissoluble unity of all the peoples of our country.

(3) that gratitude be expressed to His Holiness Vazgen I, Supreme Patriarch-Catholicos of the Armenians, and other distinguished representatives of the Armenian Apostolic Church, for their gracious hospitality and loving kindness shown to the delegation of the Russian Orthodox Church during its stay in Armenia.

HEARD: the report by His Grace Archbi-

kodim of Kharkov and Bogodukhov, on the pilgrimage made by a group from the Moscow Patriarchate headed by him to Holy Mount Athos from April 22 to May 6, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the pilgrimage and visit to the Russian Monastery of St. Panieleimon on Athos, and with the participation of the pilgrims in the Easter celebrations on Holy Mount Athos;

(3) that gratitude be expressed to His Beatitude Archbishop Seraphim of Athens and All Greece and other representatives of the Church

Hellas and to the Holy Koinotes of the Holy Mount, for the attention and love accorded the pilgrims.

HEARD: the report by His Eminence Metropolitan Antoniy of Minsk and Byelorussia on the participation of the delegation headed by him in the third conversations held by the representatives of the Moscow Patriarchate and the Roman Catholic peace movement Pax Christi International in London on May 6-10, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the stand of the delegation of the Moscow Patriarchate at the meeting be approved;

(3) that the results of the conversations be considered successful and that the proposals, worked out by its participants regarding bilateral cooperation in the future, be approved;

(4) that the active continuation of the peacemaking collaboration by the Moscow Patriarchate and Pax Christi International be considered useful.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the journey to Rome to attend the funeral on October 4, 1978, of His Holiness Pope John Paul I, Primate of the Roman Catholic Church.

RESOLVED: (1) that the report be acknowledged;

(2) that a delegation of the Moscow Patriarchate consisting of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Hegumen Ilian Vostryakov be sent to the enthronization of the new Primate of the Holy Church of Rome.

CONSIDERED: the summoning of hierarchs to

the winter session (1978/1979) of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to participate in the winter session of the Holy Synod:

Archbishop Gleb of Orel and Bryansk; Bishop Serapion of Irkutsk and Chita; Bishop Varlaam of Chernovtsi and Bukovina.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+YUVENTALIY, Metropolitan of Krutitsy and Kolomna

+ANTONIY, Metropolitan of Minsk and Byelorussia

+NIKODIM, Archbishop of Kharkov and Bogodukhov

+VARFOLOMEI, Archbishop of Tashkent and Central Asia

+ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

At its meeting on October 12, 1978, under the chairmanship of the PATRIARCH, the Holy Synod

CONSERVED: the appointment to the office of Patriarchal Exarch to Western Europe vacated due to the decease of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

RESOLVED: (1) that His Eminence Metropolitan Filaret of Minsk and Byelorussia be appointed Patriarchal Exarch to Western Europe;

(2) that His Grace Archbishop Kirill of Vyborg be released from the post of Deputy Patriarchal Exarch to Western Europe;

(3) that His Grace Archbishop Kirill of Vyborg be entrusted with the care of the Protecting Veil and St. Nicholas Parishes in Finland which are under the jurisdiction of the Moscow Patriarchate.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ANTONIY, Metropolitan of Leningrad and Novgorod

+YUVENTALIY, Metropolitan of Krutitsy and Kolomna

+GLEB, Archbishop of Orel and Bryansk

+SERAPION, Bishop of Irkutsk and Chita

+VARLAAM, Bishop of Chernovtsi and Bukovina

+ALEKSIY, Metropolitan of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate

ERRATA

Signature under the article on p. 31, read: Archpriest LEONID ROLDUGIN; p. 59, left column, 23rd line from above, read: Probst Dr. H. Falcke; pp. 4 and 7 of inset, read: (See p. 8); inside front and back covers, read: (See p. 52).

Celebrations of the Armenian Apostolic Church

From October 1 to 4, 1978, His Holiness Patriarch Pimen of Moscow and All Russia and His Grace Archbishop Pitirim of Volokolamsk as well as Protopodeacon Vladimir Nazarkin, Referent of the Department of External Church Relations, Hierodeacon Sergiy Sokolov, Vladimir G. Ponomarenko, Private Secretary to the Patriarch, Mstislav L. Voskresensky, interpreter of the DECR, attended the celebrations held by the Armenian Apostolic Church on the occasion of the 70th birthday of His Holiness Vazgen I, Supreme Patriarch-Catholicos, and the 150th anniversary of Armenia's union with Russia.

At Yerevan Airport, the Russian Church representatives were met by His Holiness Vazgen I, members of the episcopate, clergy and laity of the Armenian Church. Among those who came was Andranik Asratian, Vice-Chairman of the Council for Armenian Church Affairs of the ASSR Council of Ministers.

On October 1, Patriarch Pimen and his companions attended the Divine Liturgy celebrated by His Holiness Vazgen I in the cathedral church at Echmiadzin. Patriarch Pimen delivered an address of greeting and presented His Holiness Vazgen I with an icon of our Lord Jesus Christ.

On October 2, a solemn reception in honour of the Russian Orthodox Church delegation was held in the residence of the Supreme Patriarch-Catholicos at Echmiadzin. His Holiness Patriarch Pimen congratulated the Supreme Patriarch-Catholicos Vazgen I on being awarded the Order of Friendship among Nations by the Soviet Government. The Primate of the Armenian Church thanked the Russian Patriarch for his cordial congratulations. Later in the day, the Russian Orthodox Church delegation attended the opening of the new hostel for the clergy in Echmiadzin.

In the evening, Patriarch Pimen made a speech at the solemn meeting devoted to the 70th birthday of the Supreme Patriarch-Catholicos Vazgen I and the 23rd anniversary of his enthronization. Then there was a concert if religious and secular music.

On October 3, Their Holinesses Pa-

triarch Pimen and Supreme Patriarch Catholicos Vazgen I, with delegations from other Churches and members of the Armenian hierarchy and clergy went to lay wreaths at the monument to the Russian warriors who fell in 1828 in the battle in the Oshakan Field for Armenia's liberation from the foreign yoke. There were wreaths from the Russian Orthodox Church, Armenian Apostolic Church and the Georgia Orthodox Church. The Supreme Patriarch-Catholicos led the panikhida for the Russian warriors whose heroism will be remembered for ever by Armenia. With deep emotion the Russian delegates sang "Eternal Memory".

The delegation of the Russian Orthodox Church attended the panikhida conducted in Echmiadzin by Catholicos Vazgen I by the grave of Catholicos Narses Ashtaraketsi (1770-1857), an outstanding leader of the Armenian Church who had greatly contributed to Armenia's union with Russia.

A solemn meeting devoted to the 150th anniversary of the historical event was held in the evening in Echmiadzin at the residence of the Patriarch-Catholicos of the Armenian Church.

After the reading of their papers by representatives of the clergy and laity of the Armenian Church, speeches were made by Patriarch Pimen and Patriarch-Catholicos Vazgen I. The meeting concluded with a festive concert.

On October 4, the Russian delegation visited the Sardarapat Battle memorial which immortalizes the exploit of the Armenian people in 1918 when they once again defended their national independence.

On October 5, the ASSR Council of Ministers received the participants of the jubilee celebrations. Later in the day, a farewell dinner was given in the Supreme Patriarch-Catholicos's residence at Echmiadzin. A speech in honour of the Russian Orthodox Church delegation was made by His Beatitude Patriarch Shnorh (Galustian) of Constantinople (Armenian Church). In his concluding speech Patriarch Pimen of Moscow and All Russia wished His Holiness Vazgen I good health and further successes in his primatial labours.

That same day Patriarch Pimen and companions left for Moscow. They were seen off at Yerevan Airport by His Holiness Supreme Patriarch-Cathos Vazgen I, the hierarchs and clerics of the Armenian Church as well as Arshak Asratian, Vice-Chairman of the Council for Armenian Church Affairs of the ASSR Council of Ministers.

FESTIVE RECEPTION IN THE KREMLIN

The CPSU Central Committee, the USSR Supreme Soviet Presidium and USSR Government gave a reception in the Kremlin Palace of Congresses on September 7, 1978, to celebrate the 61st anniversary of the Great October Socialist Revolution. The reception was headed by His Holiness Patriarch Pimen of Moscow and All Russia, Met-

ropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

A LETTER TO THE EDITOR

I would like to express through your journal the gratitude of the Council for Religious Affairs of the USSR Council of Ministers and my personal thanks to all the hierarchs and other officials of the Russian Orthodox Church who sent their good wishes to the Council upon the occasion of the 61st anniversary of the Great October Socialist Revolution.

VLADIMIR KUROEDOV, Chairman of the Council for Religious Affairs of the USSR Council of Ministers

The Demise of His Holiness Pope JOHN PAUL I

To His Holiness Patriarch PIMEN of Moscow and All Russia

With grief we notify of the sudden death of His Holiness Pope John Paul I in the night of September 28. We commend him to your prayers. The funeral will take place on Wednesday, October 4, at 16.00 hrs. With fraternal feelings,

*Cardinal CONFALONIERI,
Dean of the Holy College*

To His Eminence Jean Cardinal VILLOT, Camerlengo

Deeply shocked at the sudden death of His Holiness Pope John Paul I. Expressing our heartfelt condolences to Your Eminence and the Plenitude of the Roman Catholic Church, praying for the repose of His Holiness in the mansions of the Heavenly Father. With brotherly love in Christ,

*+ PIMEN, Patriarch
of Moscow and All Russia*

September 29, 1978

To His Eminence Jean Cardinal VILLOT, Camerlengo

We share your grief and pray for the repose of His Holiness Pope John Paul I in the mansions of the Heavenly Father. My fraternal sympathy to Your Eminence in this bereavement. I convey my condolences to the Holy College of Cardinals. With brotherly love in the Lord,

*Metropolitan YUVENALIY,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

September 29, 1978

To His Eminence Johannes Cardinal WILLEBRANDS

Your Eminence, deeply shocked and saddened by the departure of His Holiness Pope John Paul I. We express heartfelt condolences and assurance of our prayers.

With brotherly regards and love,

*Metropolitan YUVENALIY
and the staff of the Department of External
Church Relations*

September 29, 1978

To His Grace Archbishop Ramon TORRELLA, Vice-President of the Secretariat for Promoting Christian Unity

In connection with the decease of His Holiness Pope John Paul I, which shook us greatly, may I express to Your Grace and to the members of the Secretariat for Promoting Christian Unity sincere and heartfelt condolence on my own behalf and on behalf of the staff of the Department of External Church Relations. We fervently pray that the late Pope of blessed memory may find rest in the eternal mansions of the Heavenly Father.

With brotherly love in the Lord,

*Metropolitan YUVENALIY,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

September 29, 1978

To His Eminence Metropolitan YUVENALIY

Deeply touched by your Christian sympathy in connection with this fresh loss. Thanking you for your prayers,

Cardinal VILLOT, Camerlengo

October 3, 1978

To His Eminence
Metropolitan YUVENALIY

Greatly touched by the feelings expressed in connection with our bereavement. Thanking you for your prayers.

Cardinal WILLEBRANDS

October 3, 1978

To His Eminence
Metropolitan YUVENALIY

Deeply moved by the feelings of solidarity expressed in connection with our fresh tribulation.

Thanking you for your prayers,

Archbishop Ramon TORRELLA

October 3, 1978

**Funeral of His Holiness
Pope JOHN PAUL I**

On Wednesday, October 4, 1978, in St. Peter's Plaza, Vatican City, the funeral of His Holiness Pope John Paul I will be held.

ness Pope John Paul I, who passed away on the night of September 28, took place. 10 delegations from different countries of the world and 10 delegations representing international organizations attended the Requiem Mass celebrated by His Eminence Carlo Cardinal Confari, Dean of the Holy College of Cardinals.

There were official delegations representing the Russian, Constantinople, Georgian, Roman, and Cypriot Orthodox Churches, the Armenian Apostolic Church, the Coptic Church, as well as the Anglican, Old Catholic, Lutheran and Reformed Churches, and numerous religious associations. The General Secretary Dr. P. Potter arrived on behalf of the World Council of Churches. The delegation of the Russian Orthodox Church was headed by Metropolitan Venalii of Krutitsy and Kolomna, Head of the Department of External Church Relations.

His Holiness Pope John Paul I was interred in the Grotte Vaticane underneath St. Peter's Basilica beside his predecessors Pope Paul VI and Pope Paul VI.

New Primate of the Roman Catholic Church

EXCHANGE OF TELEGRAMS

To His Holiness Patriarch PIMEN
of Moscow and All Russia

I have the joy of announcing to Your Holiness that Cardinal Karol Wojtyla has been elected Bishop of Rome and Pope of the Catholic Church. He has taken the name of John Paul II. On Sunday, October 22, His Holiness will commence his pontificate with the celebration of Mass.

My respectful brotherly regards,

*Archbishop CAPRIO,
Deputy State Secretary*

October 18, 1978

To His Holiness
Pope JOHN PAUL II

Please accept, Your Holiness, our felicitations and cordial wishes for a long and happy pontificate. We pray the All-Gracious God for His almighty help to Your Holiness in the forthcoming service for the good of the Holy Church and for the establishment of fraternity and peace among nations. We believe that during your pontificate the brotherly relations between the Russian Orthodox and the Roman Catholic Churches will develop further for the good of our Churches.

With heartfelt love in the Lord,

*+ PIMEN, Patriarch
of Moscow and All Russia*

October 17, 1978

To His Holiness Pope JOHN PAUL II

Reverential congratulations on Your Holiness's election to the Primatial See of Rome. Warmly wishing Your Holiness a long and blessed pontificate.

tificate. May the successes achieved in the development of fraternal relations between the Russian Orthodox and the Roman Catholic Churches by your predecessors of blessed memory continue happily and improve.

With heartfelt and deep love in the Lord,

*+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna*

Head of the Department of External Church Relations of the Moscow Patriarchate

October 17, 1978

**Russian Church Delegation
at the Newly-Elected Pope's
Enthronization**

On October 19, 1978, a delegation of the Russian Orthodox Church departed for Rome to attend the enthronization of the newly-elected Pope, His Holiness John Paul II. The delegation led by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, included Hegumen I. Vostryakov, a staff member of the DECR.

On Sunday, October 22, the delegation of the Russian Orthodox Church attended the enthronization of Pope John Paul II, which took place in St. Peter's Plaza, Vatican City.

On the same day, our delegation attended the audience given by His Holiness Pope John Paul II for the representatives of the Christian Churches and religious associations which arrived for the enthronization.

Services Conducted by His Holiness Patriarch PIMEN

SEPTEMBER

On September 17 (4), the 13th Sunday after Pentecost, and September 21, the Feast of the Nativity of the blessed Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Theophany.

On September 24 (11), the 14th Sunday after Pentecost, before the Exaltation of the Holy Cross, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Khristom of Kursk and Belgorod and Bishop Iov of Zaraisk. After the Liturgy Patriarch Pimen said a panikhida for Metropolitan Nikodim († September 5, 1978) together with the same hierarchs and Archbishop Pitirim of Volokolamsk. His Holiness officiated at

All-Night Vigil on the eve in the same cathedral.

September 26 (13), Commemoration of the Consecration of the Resurrection Church in Jerusalem (Voskresenie Slovushcheye). On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the church dedicated to this event in Aksakov Lane, Moscow.

On September 27 (14), Feast of the Exaltation of the Holy Cross, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil with the Office for the Exaltation of the Holy Cross in the Patriarchal Cathedral.

OCTOBER

October 8 (September 25), the 16th Sunday after Pentecost, the Feast of St. Sergiy, Hegumen of Radonezh, the Miracle Worker of All Russia. Festal divine services were led by His Holiness Patriarch Pimen in the Trinity-St. Sergiy Lavra.

Feast of St. Sergiy in His Lavra

October 8, 1978, the 16th Sunday after Pentecost, was the Feast of St. Sergiy, Hegumen of Radonezh, the Miracle Worker of All Russia. Solemn services were held at the Trinity-St. Sergiy Lavra: Divine Liturgy and a festal Vesper, and on the eve, Compline with an akathistos and All-Night Vigil. His Holiness Patriarch Pimen, the Holy Achimandrite of the Trinity-St. Sergiy Lavra, led the services there together with His Eminence Theodosius, Archbishop of New York, Metropolitan of All America and Canada, who was in our country on a fraternal visit to theimate of the Holy Russian Church. The following hierarchs took part in the festal services: Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tula and Estonia; Yuvenaliy of Krutitsy and Kolomna; Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe (now Metropolitan of Central Europe).

Minsk and Byelorussia and Patriarchal Exarch to Western Europe); Archbishops—Aleksiy of Kalinin and Kashin; Leontiy of Orenburg and Buzuluk; Nikodim of Kharkov and Bogodukhov; Nikolai of Gorki and Arzamas; Leontiy of Simferopol and the Crimea; Feodosiy of Smolensk and Vyazma; Pitirim of Volokolamsk; Varfolomei of Tashkent and Central Asia; Pimen of Saratov and Volgograd; Antoniy of Chernigov and Nezhin; Melkhisedek of Penza and Saransk (now Metropolitan of Berlin and Central Europe, Patriarchal Exarch to Central Europe); Vladimir of Dmitrov; Khrizostom of Kursk and Belgorod; Simon of Ryazan and Kasimov; Bishops—Nikolai of Mozhaisk; Varlaam of Chernovtsy and Bukovina; Iov of Zaraisk; Irinei of Serpukhov; Yuvenaliy of Voronezh and Lipetsk; Agafangel of Vinnitsa and Bratslav; Varnava of Cheboksary and Chuvashia; Amvrosiy of Ivanovo and Kineshma, and

Bishop Gelasiy of Krupnisha from the Bulgarian Orthodox Church.

Upon arrival at the Lavra, His Holiness Patriarch Pimen venerated at the shrines of Sts. Sergiy and Innokentiy (the Metropolitan of Moscow) and paid homage at the tomb of His Holiness Patriarch Aleksiy.

He conducted Vespers with the reading of the Akathistos to St. Sergiy in the Cathedral of the Trinity with His Eminence Metropolitan Theodosius, assisted by Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia; Yuvenaliy of Krutitsy and Kolomna; Archbishops—Nikodim of Kharkov and Bogodukhov; Vladimir of Dmitrov and Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and, ad interim, in the USA.

His Holiness officiated at All-Night

Vigil in the same cathedral assisted by Archbishop Simon of Ryazan and simov. Metropolitan Theodosius All-Night Vigil in the Cathedral of Dormition assisted by many hierarchs and clerics.

His Holiness Patriarch Pimen His Eminence Metropolitan Theodosius concelebrated Divine Liturgy in Trinity Cathedral assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Simon of Ryazan and Kasimov, Bishop Irinei of Serpukhov, and clerics of the Russian and American Churches.

During the Liturgy, His Holiness raised Hieromonk Aristarkh Stankevich, sacristan of the Trinity-St. Sergiy Lavra, to the rank of archimandrite.

After the Liturgy, His Holiness Patriarch Pimen delivered an address of welcome to His Eminence Metropolitan Theodosius and presented him

His Holiness the Patriarch's Visit to Odessa

His Holiness Patriarch Pimen was in Odessa from July 4 to 13.

On July 5, in the morning, His Holiness held the Lity for the Dead at the cemetery of the Dormition Monastery for Archbishop Bogolep (formerly of Kirovograd and Nikolaev) and Archbishop Palladiy (formerly of Zhitomir and Ovruch), as well as for D. A. Ostapov, formerly secretary to His Holiness Patriarch Aleksiy.

On Saturday, July 8, in the evening, His Holiness Patriarch Pimen attended All-Night Vigil in the Dormition Monastery and on July 9, the third Sunday after Pentecost, Divine Liturgy in the Domestic Chapel of Sts. Sergiy and Nikon of Radonezh.

On July 10, His Holiness Patriarch Pimen, accompanied by Metropolitan Sergiy, visited the Second City Cemetery and said the Lity for the Dead by the graves of deceased Odessa archpastors and pastors.

Later that day, His Holiness visited

the Odessa Theological Seminary where he was shown round the new two-storey building and the other monastic buildings.

On the eve of the Feast of the Kirovovskaya Icon of the Mother of God and of Sts. Peter and Paul the Chief Apostles His Holiness Patriarch Pimen officiated at All-Night Vigil in the Dormition Cathedral Church together with Metropolitan Yuvenaliy of Krutitsy and Kolomna and Metropolitan Sergiy of Odessa and Kherson; they were assisted by members of the clergy.

On the feast day itself, His Holiness the Patriarch concelebrated Divine Liturgy in the cathedral church with the same hierarchs and clerics, as well as Archimandrite Grigorios Mudzukyan, Exarch of the Patriarch of Alexandria to the Moscow Patriarch and Dean of the Alexandrian Podvorye in Odessa.

After the service, Metropolitan Sergiy delivered an address of welcome to His Holiness.

an icon of St. Innokentiy the Metropolitan of Moscow, Apostle of America and Siberia, canonized by the Russian Church on October 6, 1977. Metropolitan Theodosius kissed the icon reverently.

In his reply, the Primate of the American Autocephalous Orthodox Church spoke of his great joy at celebrating with the Primate of the Russian Orthodox Church. The chapel at our residence in New York, he further remarked, is dedicated to St. Sergiy, which underlines the spiritual link between the Russian and American Churches. Now, thanks to Your Holiness's gift of the holy icon of St. Innokentiy the Metropolitan of Moscow, our ties will become yet closer and stronger. This, our first visit, will remain in our heart as well as our memory. I hope that in the future our visits and contacts will be more frequent for

the sake of our service to peace. The problems of peace can be solved in theory, but the foundation of peace is brotherly contacts. We pray that our spiritual closeness and work together will continue. We thank Your Holiness for receiving us today, and pray that you may rightly administer the word of Christ's truth for many years to come.

There followed a moleben to St. Sergiy. His Holiness Patriarch Pimen, His Eminence Metropolitan Theodosius, the hierarchs and clerics kissed the reliquary containing the holy relics of St. Sergiy. The Primates and other officiants then proceeded to the Patriarchal Chambers to the singing of the choir.

As is the custom, after the Liturgy in the Lavra's churches, a festal moleben was held by the assembly of hierarchs and clerics in the Lavra square.

V.

In response His Holiness said:

"I thank Your Eminence for your cordial words and for our joint prayer. I also thank His Eminence Metropolitan Yuvenaliy, who, despite his heavy work-load, was able to accept my proposal and come here, to the cathedral, to share this ecclesiastical festivity with us."

"Once again I would like to tell you what pleasure it has given me to join my voice with yours in prayer. It gives me pleasure because this day is a day of special joy. 'Today the Virgin cometh to the Church,' as it says in the hymn. This joy is something fundamental for us all, for we are not alone in our prayer: the Most Holy Virgin Mary is amongst us and 'unseen to us is praying to God for us'. That is why this joy lies at the basis of all other joy."

"I would also like to say something about the troparion, which is dedicated to Sts. Peter and Paul the Chief Apostles. The troparion tells us that the Church entreats the Apostles to

pray that the Lord 'grant us peace and salvation for our souls'.

"This link between the peace of the universe and the salvation of our souls in Christ is extremely important, for the salvation of our souls can only be achieved in peace with Christ."

"Keep this in mind, just as you must remember that joy which the Mother of God gives us by praying with us, and take this joy into your hearts and bear it to your homes. And may the Lord preserve you all!"

On July 13, His Holiness the Patriarch departed for Moscow.

His Holiness the Patriarch was met and seen off by Metropolitan Sergiy, Archimandrite Serafim (the monastery's superior) with the brethren, and the teachers and students of the Odessa Theological Seminary. His Holiness kissed the much-revered Kasperovskaya Icon of the Mother of God in the cathedral church. Metropolitan Sergiy said ektenes for the good health of the Patriarch and on seeing him off "for travellers".

Hegumen PALLADIY

St. Aleksandr Nevsky Podvorye at the Turn of the Year

On November 20, 1977, the 25th Sunday after Pentecost, on the occasion of the 20th anniversary of His Holiness Patriarch Pimen's episcopal consecration, Divine Liturgy and a thanksgiving moleben were held in the podvorye church.

On the Feast of the Presentation of the Blessed Virgin, Divine Liturgy was celebrated by Bishop Chrysostomos of Nikopol, assistant to His Beatitude the Pope and Patriarch of Alexandria Nicholas VI, with the church's dean.

On the eve of the name-day of His Beatitude the Pope and Patriarch of Alexandria Nicholas VI (December 18), Exarch Archpriest Ioann Orlov gave a reception in honour of His Beatitude. At the reception were the Pope and Patriarch of Alexandria Nicholas VI, as well as the hierarchs and clerics of the Alexandrian Patriarchate.

Archpriest Ioann Orlov congratulated His Beatitude on his name-day and wished him good health and further successes in his primatial labours, not-

ing the great contribution that His Beatitude was making to the work of strengthening fraternal ties between the Alexandrian and Russian Churches. Pope and Patriarch Nicholas proposed a toast in honour of His Holiness Patriarch Pimen, members of the Holy Synod, all the hierarchs of the Russian Church, and the Russian people.

On December 19, St. Nicholas Day, at Divine Liturgy and the thanksgiving moleben in the podvorye church, Russians and Greeks prayed for the health and well-being of the Pope and Patriarch of Alexandria Nicholas VI.

On December 20, parishioners conducted on his last journey their fellow countryman, a member of the parish community, T. T. Kravchenko, who died in his 83rd year after a long and serious illness.

The life of the podvorye church in the New Year of 1978 started as usual with a prayer. On January 1, Divine Liturgy was celebrated and then



Metropolitan Barnabas of Pelusium and Archpriest Ioann Orlov officiating at divine service in the podvorye church of the Moscow Patriarch in Alexandria, ARE

nksgiving New Year moleben said h a special prayer for that day. Archpriest Ioann Orlov visited the nunciation Cathedral, where a tal service was led by General itropos Metropolitan Barnabas of lusium, and warmly greeted His inence and the cathedral clergy.

Later the exarch and his wife called the Consulate General of Greece, ere on the occasion of the New Year ey signed the Visitors' Book and eeted Consul General Maria Zag- pha and Consul General of the public of Cyprus, K. Malliotis.

On Sunday, January 1, the moleben as said for the health of the ailing pe and Patriarch Nicholas VI.

On January 6, Christmas Eve, Divine liturgy was conducted and in the evening solemn Vespers.

His Beatitude gave his blessing to etropolitan Barnabas to celebrate vine Liturgy in our church on Christmas Day.

Also attending the Liturgy were members of the diplomatic corps of the USSR, Greece and Cyprus, representatives of the Alexandrian Church, the Syro-Lebanese community, the Roman Catholic Church, the Greek Catho-, Armenian, and Syrian communities, and other people.

The Liturgy was conducted in Church Slavonic and Greek.

On the second day of Christmas, the vaxis of the Most Holy Mother of God, and on the Feast of the Circumci-

sion of the Lord and the Feast of St. Basil the Great, Divine Liturgy was celebrated in the podvorye church.

On the eve of Epiphany, there was also Divine Liturgy followed by the Great Blessing of the Waters. On the Feast of the Baptism of Our Lord the rector, together with Archimandrite Joachim, General Secretary of the Holy Synod, and Archimandrite Elias Suphan concelebrated Divine Liturgy and then they conducted the Great Blessing of the Waters. All the services, which were held in Church Slavonic, Greek and Arabic, were attended by Russians, Greeks, Syrians and Armenians.

On January 13, the exarch together with Archimandrite Elias made a trip to the city of El Mansura where, with the blessing of Metropolitan Barnabas, they celebrated Divine Liturgy, followed by the Great Blessing of the Waters, in the Church of St. Nicholas.

On January 15, Archpriest Ioann Orlov took part in the celebration of the Sacrament of Matrimony, which was led by Metropolitan Pavlos of Ermopol, in the Syrian Church of the Dormition in Alexandria.

On the Feast of St. Antony the Great, January 17, in the church which is dedicated to this great Egyptian ascetic, the exarch assisted Metropolitan Pavlos at Divine Liturgy.

Archpriest IOANN ORLOV

Alexandria, ARE

C H R O N I C L E

On September 6, 1978, H. E. George Rhallys, Minister of Foreign Affairs of Greece, paid a visit His Holiness Patriarch Pimen of Moscow and Russia. The Foreign Minister was accompanied by the Ambassador of Greece to the USSR, E. Pierre Calogeras. Present during the visit were Metropolitan Yuvenaliy of Krutitsy and Konnina, Head of the Department of External Church Relations, Protopresbyter Matfei Stadnyuk, Secretary to His Holiness the Patriarch, and Grigoriy N. Skobei, a staff member of the Department of External Church Relations.

On September 6, H. E. G. Rhallys, Minister of Foreign Affairs of Greece, gave a reception at

the Greek Embassy in Moscow on the occasion of the completion of the talks with Andrei A. Gromyko, Member of the Politbureau of the CPSU Central Committee, Minister of Foreign Affairs of the USSR.

Among those invited were His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Protopresbyter Matfei Stadnyuk and Grigoriy N. Skobei.

Panikhida for Metropolitan Nikodim in Belgrade



His Holiness Patriarch German of Serbia conducting a panikhida for Metropolitan Nikodim of Leningrad and Novgorod

On the 9th day after the death of Metropolitan Nikodim of Leningrad and Novgorod, September 13, 1978, at 12 noon, His Holiness Patriarch German of Serbia conducted the panikhida in the Moscow Patriarch's Podvorye in Belgrade.

Assisting His Holiness were members of the Belgrade clergy, professors of the theological seminary and other clerics.

At the panikhida were representatives of the Roman Catholic Church, the Belgrade Uniate Bishopric, the USSR Embassy in Sofia and the Union of Orthodox Clergy in Yugoslavia, and the clergy and parishioners of Belgrade churches.

After the panikhida the dean of the podvorye delivered an address about Metropolitan Nikodim. The congregation then sang "Eternal Memory" for Metropolitan Nikodim.

His Holiness Patriarch German blessed the *kutiya* with wine, according to an old Serbian custom.

All those present signed the Book Condolences.

Archpriest VASILY TARASOV
Belgrade, Yugoslavia

WEST EUROPEAN EXARCHATE'S REPRESENTATIVES AT THE FUNERAL OF THEIR ARCHPASTOR

Metropolitan Antoniy of Surozh (Patriarchal Exarch to Western Europe till September 1974) arrived from London to participate in the funeral service and burial of his ruling hierarch Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch Western Europe, held on September 1978. The funeral was also attended Mikhail Gorodetsky, a layman from Brussels Diocese (Belgium).



ICON OF ST. MICHAEL THE ARCHANGEL

Thou, Archangel Michael, didst become by the will of the Father His fiery servant and intercessor before the Light and therefore hast Thou also the radiance of His glory; Thou standest first among the incorporeal Angelic Orders

(Exapostilarion from the Service for the Synaxis of St. Michael and other heavenly host on November 8).



His Beatitude Archbishop Theodosius of New York, Metropolitan of All America and Canada, the Primate of the Autocephalous Orthodox Church in America, and other dignitaries, accompanying him who were on a fraternal visit to the Primate of the Russian Orthodox Church, stayed in the Soviet Union from September 28 to October 11, 1978, and were received in audience by His Holiness Patriarch Pimen.

Above: members of the American Orthodox Church delegation with Metropolitan Theodosius (to the right of the Patriarch) and Permanent Members of the Holy Synod (to the left of the Patriarch)—Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. Below: Patriarch Pimen's guests in the garden of his residence





ICON OF ST. BONIFACE THE MARTYR,
17th century



Archbishop Vladimir of Suzdal conducts a moleben with the blessing of water in the renovated Chapel of St. Andrew (left) and aspersing the sanctuary (left), May 30, 1990, in Andrew's Chapel in the Cathedral Church of the Dormition in Vladimir

(see)



New Academic Year

On September 1, 1978, the new academic year began in the Odessa Theological Seminary.

At 7.30 a. m. in the Cathedral of the Dormition, Metropolitan Sergiy of Odessa and Kherson read the Akathistos before the deeply-revered Kasperovaya Icon of the Mother of God and then preached a sermon.

At 12 noon, Metropolitan Sergiy led the Moleben for the Beginning of studies in the Church of the Dormition of the Odessa monastery, then preached a homily to the lecturers and students. After "Many Years" was sung, Metropolitan Sergiy aspersed the lecturers and students while the rector, Archpriest Aleksandr Kravchenko, proffered them the cross to kiss.

At 1 p.m., there was a solemn meeting in the assembly hall. After the singing of the troparion "In giving birth,

Theotokos, Thou hast retained Thy virginity...", the rector opened the meet-

ing and read the text of a telegram sent by the seminary to His Holiness Patriarch Pimen.

An answering telegram from His Holiness was received by Metropolitan Sergiy: *I congratulate Your Eminence on the start of the new academic year. I invoke God's blessing upon the work of the administrative staff and students in the forthcoming academic year. Patriarch Pimen.*

Telegrams were sent to the members of the Holy Synod, and other hierarchs, former rectors of the Odessa Seminary and also to the Moscow and Leningrad theological schools.

The rector read the list of new entrants and students according to classes. And then the rector and Metropolitan Sergiy spoke to the gathering. Vladyka Sergiy presented the new entrants with the *Orthodox Prayerbook*.

The meeting concluded with the singing of the hirmos of the 9th canticle of the festal canon of the Dormition of the Mother of God "The laws of nature were conquered in Thee...".

Father VASILIY SHESTOPAL,
Secretary of the OTS Administration



Metropolitan Sergiy of Odessa and Kherson conducting the Moleben for the Beginning of Studies on September 1, 1978, in the Dormition Church of the Odessa monastery

Pochaev Lavra's Cathedral Renovated

On the eve of Easter 1978, with the blessing of Metropolitan Nikolai of Lvov and Ternopol, who is the Holy Archimandrite of the Pochaev Lavra of the Dormition, Archimandrite Iakov, the superior of the Lavra, with the brethren consecrated the Holy Trinity Cathedral of the Lavra after it had been completely renovated.

Magnificent is the cathedral, built of white stone with a gilded cupola, like the ancient churches in Novgorod and Pskov (see p. 5 of inset—Ed.).

The Holy Trinity Cathedral was built in 1906-1912 and designed by Architect A. V. Shchusev with A. M. Rukhlyadev's assistance. The cathedral was designed as a church-memorial to the soldiers who gave their lives for the Russian Motherland. The cathedral was modelled after the church of the St. Anthony Monastery in Novgorod.

A. V. Shchusev made the bulk of the Holy Trinity Cathedral blend faultlessly with the entire architectural ensemble of the Pochaev Lavra which was built in the 13th century.

Excellent mosaics over each portal provide an introduction for the interior paintings.

The icon of the Saviour, "Not-Made-by-Hands", venerated by Russian princes and warriors (painting by the artist, Academician Nikolai K. Roerich) overrides the southern portal.

The Pochaev Icon of the Mother of God with the saints of Volhynia and Kiev-Pechery (painter V. I. Bystrenin) adorns the western portal.

The northern portal has the Holy Trinity and below, universal, Moscow, and locally-revered saints.

The icon of the Mother of God "The Invincible Wall" is in the central part of the cathedral, in the apse.

The four-tiered iconostasis was painted by the artist, I. N. Chirikov, following Shchusev's sketches.

The walls and vaults inside were painted by the Lavra artists following the sketches of the artist, Academician V. S. Shcherbakov.

The murals deal with the subject the Creed in the tradition of the paintings in the churches of the Moscow Kremlin.

The architects worked with great love, and so later did the craftsmen who built the cathedral and used the best of their skill bringing every little detail to perfection, making the brass candle-holders, the big chandeliers, chased doors, and the finishing on the notched "apple" under the cross of the cupola.

Expert restorers in the past year and a half have restored the cathedral to its original splendour.

The cathedral's walls regained their original white colour, roofs were painted and metal surfaces given back their silvery-black sheen; the floors and soleas were thoroughly newed.

The gilt on the iconostasis paintings and candle-holders shines once again.

The thoroughly washed walls and vaults revealed the magnificent paintings of the cathedral in the best traditions of 16th century church painting.

Divine services are held once again in the renovated Holy Trinity Cathedral, during which monks and worshippers pray for peace and prosperity throughout the world.

The Holy Trinity Cathedral was previously designed for holding divine services on festive occasions, followed by a panikhida for the fallen soldiers and all deceased Orthodox Christians.

Nowadays early Liturgy is mainly held here on feast days, it is always followed by a panikhida. Liturgy is conducted by an alternate archimandrite with the clerics of the Lavra.

On the patronal feast day, divine service is led by Metropolitan Nikolai of the Lavra's Holy Archimandrite.

Many pilgrims come to venerate the shrines of the Pochaev Lavra.

Archimandrite IAK
Superior of the Pochaev Lavra

Aleksandr Lvovich KAZEM-BEK



Aleksandr Lvovich Kazem-Bek, the senior consultant of the Department of External Church Relations and a member of the editorial board of *Journal of the Moscow Patriarchate*, died away on February 21, 1977.

Aleksandr Lvovich turned 75 on the Feast of Presentation of Our Lord. On the following day he made confession and received Holy Communion.

He was born on February 15(2), 1902, in Kazan. He was of noble birth and was brought up amidst traditional patriarchal customs and led a traditionally Orthodox life.

Aleksandr attended the German lycée in Revel where he learned German; thanks to home tuition he also acquired a knowledge of French and English.

In February 1920, the Kazem-Beks moved abroad and in March, arrived in Belgrade via Constantinople and Salonika. A. L. Kazem-Bek studied in the University of Belgrade and in 1923 moved on to the University of Munich. In Munich he took part in a congress of Russian emigres in exile and was unanimously elected to lead the struggle for the unification of Russian students abroad.

In 1925, in Paris Aleksandr Lvovich passed his graduation examinations in the Académie des Sciences Morales et Politiques and then worked in Monte Carlo until 1929, when he returned to Russia.

A. L. Kazem-Bek remained faithful to Holy Orthodoxy and the Mother Church: he fully supported the ecclesio-canonical line of Metropolitan Aleksey (Stragorodsky) of Nizhni Novgorod who, in his "Poslanie pastyryam i pastve" (Message to Pastors and Flock) of June 29, 1927, had

declared the complete loyalty of the Orthodox believers to the Soviet state.

A. L. Kazem-Bek's correct evaluation of this message which was published in the periodicals of the day and later in a series of articles entitled "On the Karlovac Traitors" in the US-published *Russki Golos* (Russian Voice) in 1946-1947, helped both the clergy and laity abroad to understand correctly the strict canonicity of this position and promoted the return of Russian parishes into the jurisdiction of the Moscow Patriarchate.

Following A. L. Kazem-Bek's initiative, so-called round table talks were organized in Paris: a large number of Russian émigré figures took part in them and spoke of the need for all Russians to fight against Germany should Hitler attack the USSR.

The French Government of that time inclined towards anti-Sovietism and on June 3, 1940, A. L. Kazem-Bek was sent together with other Russian patriot-émigrés to a concentration camp. Only the interference of some French deputies and influential public figures enabled A. L. Kazem-Bek and his comrades to obtain visas to go to the USA.

In America, A. L. Kazem-Bek was invited to work on the Russian newspaper *Novaya Zarya* (The New Dawn) which is still published in San Francisco. When Nazi Germany perfidiously attacked the Soviet Union, Kazem-Bek became as it were the correspondent from the Soviet front for the western part of the USA. Some of his articles were translated into English. His article "The Miracle of Stalingrad" (September 9, 1942) in which he expressed his faith in the final victory of the Soviet people became widely known.

In 1944, A. L. Kazem-Bek was invited to teach Russian language and literature at Yale University. In 1946, he moved to the Connecticut College in New London where he remained as a professor for ten years.

Kazem-Bek wrote a number of articles for the journal *One Church*, the official monthly magazine of the then Patriarchal Exarchate in America, and acted as advisor to Metropolitan Boris, the Patriarchal Exarch, who had arrived in the USA from Moscow. Aleksandr Lvovich's articles in the American press influenced the favourable decision of the US Supreme Court on June 6, 1960, permitting the Russian Orthodox Church (Moscow Patriarchate) to retain possession of the Cathedral of St. Nicholas in New York (see *JMP*, 1957, Nos. 6-7).

In 1954, A. L. Kazem-Bek applied in writing to the Soviet Government for Soviet citizenship. Over the long years abroad Aleksandr Lvovich had remained stateless and it was only on his return to the Soviet Union in 1957 that he acquired all the rights of a Soviet citizen.

A. L. Kazem-Bek settled in Moscow and devoted himself wholeheartedly to serving the Russian Orthodox Church. With the blessing of His Holiness Patriarch Aleksey, who took a personal interest in his life, Aleksandr Lvovich wrote a

number of articles for **The Journal of the Moscow Patriarchate** on ecclesio-canonical, ecclesio-historical and ecclesio-social themes, displaying as always erudition and talent as a publicist.

In 1962, A. L. Kazem-Bek was appointed senior consultant of the Department of External Church Relations. He was also member of the editorial board of **The Journal of the Moscow Patriarchate**.

Aleksandr Lvovich was a man of extraordinary and versatile talents. At the same time he was a man of unusual modesty and simplicity bordering on shyness.

Following the word of the Apostle Paul, he tried to please all men in all things, not seeking [his] own profit, but the profit of many (I Cor. 10. 33). His interests were very wide: he had an expert knowledge of Russian and world history as well as of foreign literature, including modern literature. His articles are full of facts and are notable for the profundity of their analyses.

Of special significance are A. L. Kazem-Bek's articles about the Russian Orthodox Church, the life and activities of His Holiness Patriarch Aleksiy, articles about the Second Vatican Council and his descriptions of the outstanding Primates of the Roman Catholic Church—Pope John XXIII and Pope Paul VI and many prominent ecumenical figures.

Their Holinesses Patriarch Aleksiy and Patriarch Pimen greatly valued his labour for the good of the Holy Church. A. L. Kazem-Bek was awarded the Order of St. Vladimir, 3rd and 2nd Class, and patriarchal diplomas.

Anticipating the approach of his death, he asked His Holiness Patriarch Pimen's blessing for his burial in the graveyard of the Church of the Transfiguration, the Athonite Podvorye in

Lukino Village, near Moscow. His body was committed to the earth there on February 23, 1977.

The Divine Liturgy and funeral service were led by Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, was also present. They bid farewell to the deceased. The choir of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Bolshaya Ordka, conducted by N. V. Matveyev, sang at the services. The members of the deceased's family and friends, employees of the Department of External Church Relations and the editorial board of **The Journal of the Moscow Patriarchate** attended the funeral.

Bishop Iov delivered the oration and conveyed the condolences of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch of Western Europe, and of Metropolitan Yuvenaliy of Tula and Belev (now of Krutitsy and Iomna).

The Secretary of the Department of External Church Relations A. S. Buevsky also delivered a farewell address.

The Chairman of the Secretariat for Promotion of Christian Unity, His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, sent a telegram to Metropolitan Yuvenaliy and the widow of the deceased, S. B. Kazem-Bek, from Vatican City on February 28, 1977, in which he assured them that he would pray for the soul of the faithful servant of the Church, Aleksandr Kazem-Bek, and conveyed his condolences and those of His Holiness Pope Paul VI and the Secretariat.

NIKOLAI POLTORATSKY
VALENTIN NIKONOV



Bishop Iov of Zaraisk
conducting the funeral
service of Aleksandr
Kazem-Bek

IN THE DIOCESES

iocese of Kiev On May 21, 1978, the 4th Sunday after Easter, of the Paralytic, and the Feast of St. John the Divine, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the Church of the Ascension Demievka in Kiev and ordained Deacon Aleksandr Gergel presbyter.

On May 22, the Feast of the Translation of St. Nicholas' Relics, Metropolitan Filaret celebrated Divine Liturgy in the Kiev Convent of the Protecting Veil on the occasion of its patronal feast and ordained the reader, Sergiy Pozdrevatykh, deacon and Deacon Anatoliy Zavovsky presbyter. His Eminence congratulated the other superior, Hegumenia Margarita, nuns and pilgrims on their patronal feast and blessed them.

On May 30, the Tuesday of the 5th week after Easter, the Cathedral Church of St. Vladimir was visited by a delegation from the Church

Ethiopia headed by His Holiness Patriarch Tekle Haimanot. Metropolitan Filaret conducted a moleben to the Great Martyr St. Barbara and the Martyr St. Makariy, whose relics repose in the cathedral. After the service His Eminence Filaret and His Holiness Patriarch Tekle Haimanot exchanged words of greeting.

On June 1, the Thursday of the 5th week after Easter, Metropolitan Filaret led the reading of the Akathistos to St. Makariy, which is held every Thursday. Among the congregation were members of a delegation from the Church of Jerusalem. After the service, Vladyka Filaret and the head of the delegation, Metropolitan Hermanos of Petra, exchanged greetings.

On June 4, the 6th Sunday after Easter, of the Blind Man, the Patriarchal Exarch to the Ukraine celebrated Divine Liturgy in the Church of St. Mary Magdalene Equal to the Apostles in the town of Belya Tserkov, Kiev Region.

iocese of Vladimir **Consecration of the Chapel of St. Andrew in the Cathedral Church.** Eastertide of 1978 was doubly joyous for the parishioners of the Cathedral Church of the Dormition in Vladimir: restoration work on the Chapel of St. Andrew was completed, it was consecrated and services commenced.

The chapel's carved, gilded iconostasis, which dates back to the 18th century, is particularly festive and magnificent in its renovated

form. Its missing carved elements have been restored and the gilding reinforced. In addition to other work the 12th century ornamental painting on the ceiling has been cleaned and a 19th century mural touched up. Representatives of the local community noted that all the work accomplished was of a high standard. Repeated reference had been made in the past to the careful preservation of the Cathedral of the Dormition — a unique and world renowned model of ancient Russian architecture erected by talented Russian craftsmen. Preserved here are outstanding works of monumental and decorative ecclesiastical art ranging from the 12th to the 19th centuries: frescoes of the 12th-13th centuries, 13th century paintings by the monk, Andrei Rublyov, ancient white-stone reliefs, the already mentioned 18th century gilded iconostasis, which is wrought in the "Elizabethan baroque" style, and much else (see the articles on this cathedral in **JMP**: 1953 — No. 10; 1954 — No. 8; 1958 — Nos. 5, 12; 1960 — No. 6; 1977 — No. 4). Those in charge of the restoration have assured representatives of the community that all the work in the cathedral, with the exception of Andrei Rublyov's fresco "Last Judgement", will be completed within a year.

Archbishop Vladimir of Vladimir and Suzdal arrived at the Cathedral of the Dormition for the start of the evening service on the eve of the Apodosis of Mid-Pentecost, May 30, 1978. He was ceremonially greeted by the clergy and believers of Vladimir. Assisted by all the clergy present, Archbishop Vladimir conducted a moleben with the blessing of water and consecrated the Chapel of St. Andrew (see the photos on p. 4 of inset). This was followed by the evening service.

The next day, Archbishop Vladimir celebrated Divine Liturgy in the Chapel of St. Andrew, assisted by the cathedral clergy. Both in the evening and in the morning the two choirs sang with great prayerful inspiration and there were large numbers of worshippers present, not only from the local cathedral's parish but from others too.

After Liturgy, the archpastor addressed the congregation. "Today is a feast of double significance," he said. "The restoration of the Chapel of St. Andrew has been completed and services are being conducted in it once again. Considerable efforts were expended and we offer words of gratitude to the craftsmen who ful-



Metropolitan Filaret of Kiev and Galich at the entrance to St. Vladimir Cathedral Church after celebrating Divine Liturgy

filled all the work. Great paternal concern for the cathedral has been shown by His Holiness Patriarch Pimen, through whose blessing a considerable sum of money was set aside for the repair work." Vladyka Vladimir mentioned that His Holiness had been sent a telegram informing of the completion of the work in the chapel, beseeching his patriarchal prayers and expressing the prayerful wishes that he might continue to perform his patriarchal labours in good health for many years to come.

Following this, Archbishop Vladimir warmly welcomed the delegation from the Antiochene Church, which comprised Metropolitan Elias of Tripoli, Metropolitan Alexios of Emesa, and Archimandrite Makarios Tayar. He also greeted those guests of the Russian Orthodox Church who had come to attend the celebrations for the 60th anniversary of the patriarchate's restoration and who were escorted by Archbishop Germogen of Krasnodar and the Kuban. "Our guests", said the Vladyka, "are representatives of a people which is undergoing a harsh ordeal at the present time and we should pray for a just

peace in the lands of the ancient Antiochene Church".

In his reply, Metropolitan Elias thanked Vladyka Vladimir for his cordial welcome and good wishes. He said that their delegation was witnessing a celebration — the celebration of the Plenitude of Orthodoxy as a whole. Then followed the singing of "Many Years".

The dean of the cathedral, Archpriest Vasil Voinakov, showed the guests the shrines of the ancient land of Vladimir. The visitors reverently kissed the deeply venerated Vladimir and Bogolyubovo icons of the Mother of God and the holy relics of Princes Georgiy, Aleksandr Nevsky and Gleb — the miracle workers of Vladimir.

On August 26, 1979, **Diocese of Kaluga** Bishop (now Archbishop) Nikon of Kaluga and Borovsk prayerfully marked the fifteenth anniversary of his episcopal service in the Church of God. His Grace celebrated Divine Liturgy in the Cathedral Church of St. George in Kaluga, where he was assisted by the local clergy and also by priests from

her churches in the diocese. The service was tended by representatives of Arkhangelsk Diocese (where Vladyka Nikon had served for over years), headed by Archpriest Evstafiy Morgaevsky. The cathedral was packed with worshippers, and the festive and sublime atmosphere which reigned within was enhanced by the fine singing of the episcopal choir under the direction Deacon Aleksandr Melnichuk.

After the singing of "Many years" in honour of the hierarchs who had consecrated Bishop Nikon, addresses were delivered by the cathedral dean, Archpriest Mikhail Bondar, Archpriest Evstafiy Morgaevsky and representatives of the laity. They described the Vladyka as a tireless and zealous hierarch, a fine preacher of the Word of God and a righteous spiritual preceptor. The believers from the Diocese of Arkhangelsk thanked the Vladyka for his labours in theorth to the glory of God. The archpastor was so presented with many flowers.

In his reply the Vladyka thanked everyone for their prayers and kind greetings. This was followed by the singing of "Many Years" in His race's honour.

Diocese of Kirovograd

Bishop Sevastian of Kirovograd and Nikolaev arrived in his see on October 25, 1977. In the Cathedral Church of the Nativity of the Blessed Virgin in Kirovograd, the new archpastor's first meeting with the cathedral clergy, the employees of the diocesan administration and the parishioners took place. In the porch of the cathedral Vladyka Sevastian was met according ancient tradition by the dean, Archpriest Vasiliy Shpudeiko, and members of the church council, and inside he was welcomed by the secretary of the diocesan administration, Archpriest Vsevolod Zatovsky.

After the moleben, Bishop Sevastian expressed his thanks to the gathering and blessed them.

On Saturday, October 29, All-Night Vigil was held in the cathedral church, and on October 30, the 22nd Sunday after Pentecost, Divine Liturgy was celebrated. The services were headed by Bishop Grace Sevastian, who was assisted by the cathedral clergy and all the superintendentans of the diocese. The magnificent church was packed with worshippers. The Liturgy was accompanied by the prayerful singing of two local choirs.

After the Liturgy, Archpriest Vsevolod Zatovsky delivered an address of welcome on behalf of the clergy and laity of the diocese. He emphasized that they were ready to render the archpastor wholehearted assistance and support the full measure of their capacities.



Bishop Sevastian of Kirovograd and Nikolaev at divine service in the Cathedral Church of the Nativity of the Blessed Virgin, Kirovograd

Bishop Sevastian warmly thanked them for their prayers, congratulations and good wishes.

The Vladyka called on the worshippers to love their Holy Orthodox Faith, to be worthy children of the Russian Orthodox Mother Church and their homeland and to live with everybody in peace, in the spirit of love as behested by Christ.

The Liturgy was followed by a thanksgiving moleben and the singing of "Many Years". The Vladyka then blessed the congregation.

On Saturday, December 17, Bishop Sevastian visited the Cathedral of St. Nicholas in the town of Nikolaev. In the porch he was met by members of the church council and inside welcomed by the Superintendent Dean of the Nikolaev Church District, Archpriest Valentin Sekha. Vladyka Sevastian then conducted All-Night Vigil in the cathedral, assisted by the local clergy. On the 29th Sunday after Pentecost, December 18, Bishop Sevastian celebrated Divine Liturgy in the cemetery Church of All Saints. He was met by members of the council and welcomed by the rector, Archpriest Valentin Sekha.

Bishop Sevastian preached a sermon on the



Bishop Sevastian with clerics and laymen after divine service in the cathedral church

life and feasts of St. Sabas the Sanctified, whose feast day it was, and then blessed the worshippers.

In the evening of December 18, the Vladyka officiated at All-Night Vigil in the Cathedral of St. Nicholas in Nikolaev with the reading of the Akathistos to St. Nicholas, and on the Feast of St. Nicholas, December 19, he celebrated Divine Liturgy, assisted by the local clergy. The archpastor was also welcomed by the dean, Archpriest Dimitriy Vandzyuk.

The Vladyka preached on the theme of peace and Christian love and invoked God's blessing upon the congregation.

On December 25, the 30th Sunday after Pentecost, the Sunday of the Holy Forefathers, Bishop Sevastian celebrated Divine Liturgy in the cathedral church in Kirovograd. After the moleben the dean read the archpastor's greetings letter to the clergy and laity on the 60th anniversary of Soviet power in the Ukraine.

On Saturday, December 31, the Feast of St. Sebastian, His Grace celebrated Divine Liturgy in the cathedral church assisted by its clergy and several diocesan priests. After the thanksgiving moleben "Many Years" was sung in honour of Bishop Sevastian's name-day. Salutations on behalf of the clergy and laity of the diocese were read by the dean, Archpriest Vasiliy Shpudeiko.

On the 16th Sunday after Pentecost, September 18, 1977, Metropolitan Sergiy of Odessa and Kherson arrived in Ogorodnoe Village, Bolgrad District, Odessa Region, and conducted Vespers with the reading of the Akathistos to the Mother of God in the Church of Sts. Peter and Paul.

From 1835 until the construction of a stone edifice in 1877, Ogorodnoe had a wooden church. Today its place is marked with a cross. Construction of the stone church (see p. 26) was started in 1874 with money donated by the faithful of the village. It was dedicated in November 1877 to Sts. Peter and Paul.

After the Dismissal at Vespers, Metropolitan Sergiy delivered an exhortation on the temple as the school of faith and piety. "Here," said the Vladyka, "we learn to live so as to become worthy of the mansions of our Heavenly Father. On this momentous day—the centenary of your holy temple's consecration—I congratulate the father rector and all who labour here to make the church splendid and everything in it conducive to prayer."

"Eternal memory" was then sung in honour of this holy church's deceased builders, donors, benefactors and all who had worked to beautify it. This was followed by the singing of "Many Years".

On the occasion of the centenary, Metropolitan Sergiy also bestowed archpastoral certificates upon the church, its rector, Archpriest Vasily Agura, and the chairman of the council, Dimitriy Vasilievich Koev.

After this the worshippers went up to kiss the cross and were blessed by Metropolitan Sergiy.

In the evening of the same day, Metropolitan Sergiy arrived at the Convent of the Nativity of the Blessed Virgin (or St. Michael's), which is close to Aleksandrovka Village, Bolgrad District, Odessa Region.

The Vladyka was met with lighted candles by the assembled residents of the cloister, headed by Hegumenia Alevtina. The greeting was accompanied by the pealing of bells and the singing of the troparia to the Nativity of the Blessed Virgin and St. Michael the Archangel.

On September 20, the eve of the holy cloister's patronal feast—the Nativity of the Blessed Virgin—Metropolitan Sergiy officiated at All-Night Vigil during which he anointed the nuns and worshippers with holy oil.

After the All-Night Vigil, the archpastor delivered a homily: "We are celebrating today the feast of the Nativity of the Blessed Virgin, and

it is my wish, dear sisters, that you may ever strive for the virtues which enhanced the Holy Virgin Mary. Be meek and humble and duly fulfil your pledged vows in your obedience to the will of God."

On September 21, the actual feast day, His Eminence Sergiy celebrated Divine Liturgy in the convent's church, where believers from neighbouring villages also worshipped. There were many communicants. During the Liturgy, Metropolitan Sergiy ordained two students in their third year at the Odessa Theological Seminary—Deacon Vasilii Stegura presbyter and Ioann Drangoi deacon.

Numerous canticles were sung in the Moldavian, Bulgarian and Gagauzi languages.

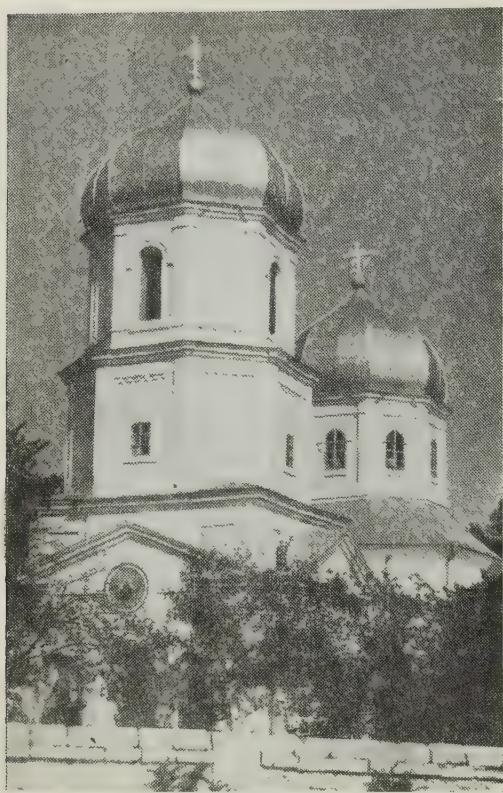
After the Communion Verse, Metropolitan Sergiy delivered an address in which he warmly thanked the mother superior and sisters for their zealous efforts and for the diligent performance of their obedience and invoked the blessing of the Mother of God upon their holy labours.

A sermon on the festal theme was then preached by Archpriest Pavel Sulakov.

In the porch of the Church of the Nativity of the Blessed Virgin a festal moleben was



Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Sergiy of Odessa and Kherson at the Church Archaeological Collection in the Odessa Theological Seminary



Church of Sts. Peter and Paul in Ogorodnoe Village (Odessa Diocese)

conducted with the blessing of water and this was followed by the singing of "Many Years" and asperges.

* * *

Between October 28 and 30, 1977, Odessa was visited by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

On Saturday, October 29, Metropolitan Nikodim, accompanied by Metropolitan Sergiy and the superior of the Monastery of the Dormition, Archimandrite Serafim, looked over the aforementioned monastery and the patriarchal residence, visited the monastery's churches and graveyard, and inspected its household facilities.

On the same day, the eminent guest was also accompanied by Metropolitan Sergiy on a visit to the Odessa Theological Seminary, where they met the students in the assembly hall.

Metropolitan Nikodim spoke on the subject of pastoral service. If we wish to be called sons of God, he said, such service ought to be the expression of peacemaking ideas in fulfilment of the Gospel teaching. "You," said Metropolitan Nikodim, "are pupils of a theological school—the future of our Church. I recall the

words of our remarkable Professor S. A. Kuresov spoken in an address given in the assembly hall of the Leningrad Theological Academy. 'The Church is our mother,' he declared. I would like to conclude my own address with the same words: 'the Church is our mother. Care for her.'

At the request of Metropolitan Sergiy, Metropolitan Nikodim blessed the teachers, pupils and administrative staff of the seminary.

Accompanied by Metropolitan Sergiy and the rector of the seminary, Archpriest Aleksandr Kravchenko, Metropolitan Nikodim looked over the new hostel building, the Church Archaeological Collection, the auditoriums, the library and the room dedicated to the memory of Patriarch Aleksiy.

On October 30, the 22nd Sunday after Pentecost, Metropolitan Nikodim and Metropolitan Sergiy concelebrated Divine Liturgy in the Cathedral Church of the Dormition. This was followed by a brief moleben before the reverent Kasperovskaya Icon of the Mother of God.

After the Dismissal, Metropolitan Sergiy addressed a word of welcome to Vladyka Nikodim.

In reply, Metropolitan Nikodim cordially thanked Vladyka Sergiy for his warm greeting.

In the afternoon His Eminence Nikodim left on an overseas trip on the *MS Karelia*.

On November 23, Metropolitan Nikodim arrived back in Odessa.

The following day, November 24, Metropolitan Nikodim visited the Odessa Theological Seminary, where he was accompanied by Metropolitan Sergiy. In the seminary's assembly hall he addressed the students and teachers and told them about preparations for the Pan-Orthodox Conference of Autocephalous Orthodox Churches.

Metropolitan Nikodim then delivered a lecture on the subject "Problems Facing the Convocation of the Pan-Orthodox Council".

On August 5, 1977, Feodorov, Rector of the Moscow Theological Academy and Seminary, officiated at Divine Liturgy which was followed by a festal moleben at the eve, at All-Night Vigil in the Cathedral of the Dormition at the Pükhtitsa convent. After the Liturgy, Metropolitan Aleksiy warmly and cordially welcomed Archbishop Vladimir of Moscow, a dear guest of the diocese, and wished him God's help and the Mother of God's intercessions for his archpastoral labours as rector of the Moscow theological schools.

In reply, Archbishop Vladimir expressed his fervent gratitude for this opportunity to visit the cloister and to experience the joy of joyful communion there. He wished Metropolitan Aleksiy the help and intercession of the Most Holy Theotokos in his archpastoral labours both in the diocese and in his post as Chancellor of the Moscow Patriarchate and Chairman of the Holy Synod Education Committee.

On Saturday, August 20, Metropolitan Aleksiy was accompanied by the secretary, Archpriest Nikolai Kokla, on a visit to the Church of the Holy Trinity in the village of Lell and the Church of the Holy Trinity in the town of Türi. For the Feast of the Dormition, Metropolitan Aleksiy visited, as usual, the Convent of the Dormition in Pükhtiitsa. Also present at the service for this occasion were Archbishop Nikolai of Gorki and Arzamas and Bishop Valentin of Ufa and Sterlitamak. On the eve of the feast, at Compline, Metropolitan Aleksiy, Archpriest Nikolai and Bishop Valentin, assisted by Russian and Estonian Orthodox clergy, sang the akathistos before the miracle-working Icon of the Dormition of the Most Holy Theotokos. In the evening they officiated at All-Night Vigil, where they anointed the worshippers with holy oil.

On the feast day itself, August 28, Divine Liturgy was followed by a moleben. During the liturgy, Metropolitan Aleksiy ordained the reader, Vyacheslav Kurkin, deacon. After the moleben, Metropolitan Aleksiy spoke of the Most Holy Mother of God, Who did not leave the world in Her Dormition but attends upon all to turn to Her and ask Her maternal prayers, intercession and blessing upon their life's path. The service was also attended by Dr. Leopoldo Niilus, Director of the WCC Commission of the Churches on International Affairs.

After the service, the guests were invited to sup in the Refectory Church of St. Simeon. Metropolitan Aleksiy read a telegram from His Holiness Patriarch Pimen and proposed that "Many Years" be sung in honour of the Primate of the Russian Orthodox Church. During the feast, addresses were made by Metropolitan Aleksiy himself, Archbishop Nikolai, Dr. Leopoldo Niilus and the mother superior, Hegumenia Kvara.

In the evening of the second day of the feast, Vespers and Matins were held with the Office of the Burial of the Mother of God. The numerous worshippers went out to form a procession around the church with lighted candles in their hands and lovingly offered up prayers to the Most Beloved Theotokos and invoked Her powerful intercession on their life's path.

On August 30, Metropolitan Aleksiy, Archbishop Nikolai and Bishop Valentin concelebrated Divine Liturgy with the assistance of the numerous clergy who had taken part in the Office of the Burial of the Mother of God.

On August 31, Metropolitan Aleksiy officiated at Matins with the Office of the Burial of the Mother of God in the Cathedral Church of St. Aleksandr Nevsky in Tallinn, where he was assisted by the clergy of the city and diocese. Metropolitan Aleksiy delivered an address devoted to the glorification of the Most Blessed Theotokos on the day of Her Dormition and anointed the worshippers with holy oil.

On September 2, Metropolitan Aleksiy visited the Church of St. Nicholas in the town of Mustveye and had a talk with its rector and the members of the church council.

On the same day, the Vladika visited the local Old-Believers' community, looked over their church and ancient icons, and talked with the community's preceptor.

Following this, Metropolitan Aleksiy visited the Church of St. Nicholas in the village of Voopsu where repairs had been carried out, and talked with the rector, Archpriest Yuliy Niinemets.

On the 14th Sunday after Pentecost, September 4, Metropolitan Aleksiy celebrated Divine Liturgy in Estonian in the Church of the Transfiguration in the town of Obinitsa and preached a homily. The superintendent dean, the rector of the church, Archpriest Filimon Talomeyes, congratulated the Vladika on the anniversary of his episcopal consecration and thanked him for the joy he had brought to the parish by conducting a hierachal service.

On the same day, Metropolitan Aleksiy visited the Church of the Holy Trinity in Luhamaa and had a talk with the members of the church council and the parishioners.

On September 14, the start of the new ecclesiastical year, Metropolitan Aleksiy visited the Church of St. Elijah in the town of Antsla. He then went on to the Cathedral of St. Isidor in the town of Valga, where he talked with the dean, Archpriest Valentin Savin, and learned about the course of the repair work under way in the cathedral. Following this the Vladika visited the Holy Trinity Church in the town of Laatre and the Church of St. Aleksiy of Moscow, in the settlement of Nuja, where he commented on the order and cleanliness of both the church and the adjacent grounds. Here the Metropolitan also had a discussion with the superintendent dean, the rector of the church, Archpriest Viktor Lind.

IN MEMORIAM

Archpriest Vladimir Evgenievich Elkhovsky died on July 31, 1977, after a long and serious illness.

He was born on July 16, 1896, in the town of Pereslavl-Zalesky, Vladimir Gubernia, the son of a priest. In 1916, he graduated from the Vladimir Theological Seminary.

For 30 years Vladimir Elkhovsky was engaged in secular work and military service. He worked as a research assistant in a museum and taught in secondary schools. He was also a veteran of three wars. In the Great Patriotic War he served as an officer and received government awards: the Order of the Red Star and medals. He was also a member of the Soviet Committee of War Veterans.

In November 1946, Vladimir Elkhovsky was ordained by Archbishop Makariy (Daev; † January 13, 1960) of Mozhaisk and became a presbyter of the Church of the Dormition in the village of Zhilino near Moscow. From February 1948, Father Vladimir was a cleric of the Church of the Resurrection (Voskresenie Slovushcheye) in Bryusov Lane (now Nezhdanova St.) in Moscow. Five years later His Holiness Patriarch Aleksiy appointed him rector of this church, where he served right up to his retirement through illness in 1974.

From autumn 1948 to February 1950, Father Vladimir was under obedience in the Holy Land. He was a member of the Russian Orthodox Mission in Jerusalem.

On his return to Moscow, Father Vladimir worked for three years in the Department of External Church Relations and for over seven years filled the post of Superintendent Dean of the Moskvoretsky Church District of Moscow. Subsequently he was a member—and then chairman—of the Economics Management, a member of the Pension Committee, and head of the chancellor's offices of the Moscow Patriarchate.

Father Vladimir was the recipient of many ecclesiastical honours, including a mitre, the right to celebrate Divine Liturgy with the Holy Doors open, and the Order of St. Vladimir, 2nd Class. Also bestowed upon him was the order of the Jerusalem Orthodox Church.

Archpriest Vladimir Elkhovsky



was both a diligent rector and a conscientious and highly qualified staff member of the Moscow Patriarchate. He stood out for his zeal and industry, his sincerity and tact in relations with colleagues and subordinates and his modesty, humility and discretion.

During his illness Father Vladimir turned on numerous occasions to the salvific Sacraments of Penance and the Holy Eucharist. For three years the present Rector of the Church of the Resurrection on Nezhdanova St., Archpriest Sergiy V. Vishnevsky, heard his confession and communicated him and rendered him spiritual support in every way. It was he, too, who administered the Holy Sacrament to him before his death. Father Elkhovsky died peacefully on a Sunday in hope of eternal life with Christ the Chief Shepherd.

On the same day, following the evening service in the Church of the Resurrection on Nezhdanova St., Archpriest Pitirim of Volokolamsk, who had known Father Vladimir for many years, conducted the Lity for the Dead assisted by the clergy. In his address the Vladyka spoke of the one departed and called on the congregation to offer up prayers for his repose in the mansions of the righteous.

The funeral service for Father Vladimir was conducted by Vladyka Pitirim. In his oration he spoke of Father Vladimir's ec-

clesiastical and secular service. Archpriest (now Protopresbyter) Matfei Stadnyuk, who took part in the burial service, also spoke in memory of Father Vladimir.

Archpriest Vladimir Elkhovsky was buried in Moscow's Danilov cemetery.

Archpriest SERGIY VISHNEVSKY

Archpriest Nikita Iosifovich Pavlosyuk, former Rector of the Church of the Nativity of the Blessed Virgin in the parish of Lvov-Bryukhovichi, died after a long illness on October 5, 1977.

Among those clergy who were reunited with the Russian Orthodox Mother Church, Archpriest Nikita Pavlosyuk stood out—especially after the tragic death of Protopresbyter Gavriil Kostelnik—as a singularly talented theologian and thinker. Readers of the journal "Pravoslavniy Visnik" will be familiar with his numerous articles on theological-philosophical, dogmatic and historical topics and his reports on ecclesiastical feasts.

Nikita Pavlosyuk was born on the Feast of the Exaltation of the Holy Cross, September 27 (October 10), 1904, in Novoselki Village, Vladimir-Volynsky District.

Nikita Pavlosyuk entered the Lvov Greek-Catholic Theological Academy. Here he attracted the attention of the rector, professors and students not only because of his excellent academic record but by his philosophical thought, his interesting papers on theological-philosophical topics and his disputation.

On graduating from the academy in 1929, Nikita Pavlosyuk was sent by the rectorate to study abroad—in the department of the history and theory of art at the Philosophy Faculty of Lvov University. He also spent some time in Rome and Florence before returning home in 1932. In 1933, he was ordained presbyter and assigned to the parish in Polovoe Village (now Lvov Region).

Nikita Pavlosyuk's articles began to be published in "Niva," the Greek-Catholic journal of the Lvov Diocese. However, his energetic activities not only on the ecclesio-parish level but in the public reading room were not to the taste of the bourgeois Polish authorities. Father Nikita began to be persecuted by the Rybachkov mayor and police. In 1945, the "Initiating Group

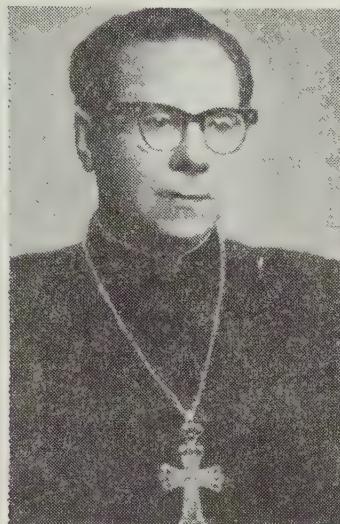
Uniting the Greek-Catholic Church in Galicia with the Russian Orthodox Church" was organized. It was headed by the best, Dr. Gavriil Kostelnik, a professor at the theological academy and Father Nikita's teacher and adviser. Father Pavlosyuk was one of the group's first members.

On October 31, 1945, Father Pavlosyuk was appointed Rector of the Church of St. Onuphrius in Lvov. This was the former centre of the Greek-Catholic Church in Lvov and all Galicia, former monastic church of the Order of St. Basil. Nowhere was anti-Orthodox propaganda as active as it was in this church. Here the Uniates destroyed the burial place of the printing pioneer, Ioann Fyodorov, who was a deacon of this church.

Thanks to his quiet disposition, kind and responsive heart, sensitive approach to those entrusted to his spiritual care, optimistic outlook and tenacity, Father Nikita managed to carry out the difficult task which had been assigned to him. In time St. Onuphrius' became one of the most organized Orthodox parishes in Lvov and several years later the church was totally renovated. The parishioners very soon developed a boundless affection for their spiritual pastor. Along with Father Gavriil Kostelnik, Father Nikita Pavlosyuk visited Kiev in February 1946 to attend the episcopal consecration of Father Antoniy Pelvetsky and the priest, Dr. Mikhail Melnik, the first members of the Initiative Group. Father Nikita was secretary of the historic Lvov Council (March 8-10, 1946), at which the clergy and laity of the Western Ukrainian dioceses turned to the Orthodox Faith of their forefathers.

At the beginning of 1948, His Holiness Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church put Archbishop Makary of Lvov and Ternopol temporarily in charge of the Diocese of Mukachevo. On February 1, 1949, Vladyska Makary appointed Father Nikita Pavlosyuk his assistant. Father Nikita was Acting Secretary of the Mukachevo Diocesan Administration, worked as a missionary and conducted disputes on theological, dogmatic and historical topics with Transcarpathian priests. Thanks to the labours of

Archbishop Makary and his zealous assistant, the Transcarpathian Greek-Catholics were won over to "unity of the faith", which took place on the Feast of the Dormition of the Most Holy Theotokos in 1949. In May 1950, Father Nikita Pavlosyuk returned to Lvov.



In July 1951, Father Nikita headed a delegation from the Diocese of Lvov at a meeting with a Czechoslovakian delegation of reunited clergy, which had come to Kiev under the leadership of the Exarch, Metropolitan Eleftherij of Prague and All Czechoslovakia.

In October 1955, a second delegation of representatives of reunited clergy from Western Ukrainian dioceses, this time headed by Bishop Mikhail of Drogobych and Sambor visited Kiev, Moscow and Leningrad. Representing the Lvov Diocese in the delegation was the Rector of the Church of St. Onuphrius, Archpriest Nikita Pavlosyuk. The head of the delegation, Bishop Mikhail died unexpectedly in Kiev and leadership of the group was placed on the shoulders of Father Nikita.

From 1957 to 1961, Father Nikita edited the journal "Pravoslavniy Visnik" and wrote articles. Then Bishop Grigoriy of Lvov appointed him Rector of the Church of the Nativity of the Blessed Virgin in the parish of Lvov-Bryukhovichi.

From 1965, Archpriest Nikita Pavlosyuk was private secretary to Metropolitan Nikolai of Lvov

and Ternopol. From 1968 to 1971, he was simultaneously secretary of the editorial board of "Pravoslavniy Visnik" and from 1971, when the editorial offices were transferred from Lvov to Kiev, he became a permanent member of the editorial board.

In July 1975, Father Nikita retired for reasons of health and was granted a personal pension.

Archpriest Nikita Pavlosyuk's authority stood high among the archpastors, clergy and laity of all the reunited Western Ukrainian dioceses. Hierarchs always referred to him as a zealous, erudite and dedicated pastor of the Russian Orthodox Church. The Supreme Authority of the Russian Orthodox Church showed its high appreciation of Nikita Pavlosyuk's labours by bestowing upon him a mitre and—on the 30th anniversary of the reunion of the Western Ukrainian Greek-Catholics—the Order of St. Vladimir, 2nd Class.

In his last years, Father Nikita suffered increasingly from an eye ailment. For him this was a great tragedy because he lost the ability to write. However he bore this trial with Christian fortitude. On his name-day, September 28, he received at home his archpriest friends and former colleagues of the journal "Pravoslavniy Visnik". A week later he received Holy Unction, made his confession and partook of Holy Communion.

On Friday, October 7, Divine Liturgy and the funeral service were conducted by the Rector of the Church of the Nativity of the Blessed Virgin in Bryukhovichi, Archpriest Ioann Mironyuk, a former colleague on the "Pravoslavniy Visnik", assisted by the members of the clergy. He also made the farewell address. Archpriest Dr. Yuriy Protsyuk, a member of the "Pravoslavniy Visnik" editorial board, delivered an oration on behalf of the journal's editorial staff.

After being borne round the church to the singing of the hymn "Helper and Protector" the body was committed to the earth at Bryukhovichi Cemetery.

Father Nikita Pavlosyuk's grave was decked with wreaths from Metropolitan Nikolai of Lvov and Ternopol, from his family, from the rector and church council of the Bryukhovichi parish, from his archpriest friends and from the parishioners.

Archpriest IOANN MIRONYUK

On the Feast of St. Spyridon of Tremithus

"Rejoice, O precept of the bishops, unbending support of the Church, glory of the Orthodox people, worker of miracles, source of love unending, organ of the Holy Spirit, divine mind, meek and mild, adorned with true simplicity", thus the Church glorifies St. Spyridon, Bishop of Tremithus (first sticheron on "Lord, I have cried").

St. Spyridon was born into a simple, pious family on Cyprus. He did not receive an education, but was naturally gifted with a good mind and a bright and joyful soul. In his youth he was a shepherd, and the great Book of Nature opened before this meek and mild youth. His parents' example taught him what was most important: fear of God, love of God and his neighbour, and a virtuous and ascetic life.

When he became father of a family, St. Spyridon tried to imitate the righteous men of the Old Testament. The doors to his home were always open, he received everyone joyfully, and he was unfailingly *all things to all men* (1 Cor. 9. 22).

After he became a widower, he was made Bishop of Tremithus by general desire of all the town's inhabitants. But even in this high post St. Spyridon continued to live modestly and openly, taking even greater care of his flock. Nor did he forget his inner life. The Lord did not leave His faithful servant without grace and bestowed upon him the gift of working miracles.

Through his persistent spiritual sobriety, St. Spyridon acquired power over his thoughts and feelings, thanks to which the original Divine Image of the Lord of the World is restored in



These two Greek icons of the 17th century (now preserved in the Moscow Theological Academy), like many others in Russia, are evidence of the profound and joint veneration of St. Nicholas of Myra in Lycia and St. Spyridon of Tremithus, two great and holy hierarchs of the 4th century

man, and he receives the power of commanding the natural elements. Once drought occurred throughout the country. It caused St. Spyridon great pain to see the famine-stricken people and beggars. The Lord responded to the saint's fervent prayers by sending rain and the drought ceased.

Having cleared his mind of passions and adorned himself with divine humility, the saint received the grace of the Holy Spirit which enabled him to cure the ailing and to exorcise demons from the possessed. "Having extinguished the fire of passions with the rain of the Holy Spirit, he gave forth a dew cooling the fever of illness", the Hol-

urch sings of him (Canon, hymn 3, parion 1; hymn 8; troparion 1).

Once St. Spyridon transformed a snake into gold to help a certain man, though he himself shunned money as poisonous snake and loved poverty.

Having conquered carnal passion in himself, St. Spyridon received the gift of God's grace to raise the dead, as Christ had by "trampling down Death and death, and upon those in the tomb bestowing life."

Blessed are the pure in heart: for they shall see God (Mt. 5. 8), says the Lord. Because of his purity of heart, St. Spyridon was enabled to see on earth the heavenly angels, who concelebrated with him at Divine Liturgy.

Although he was not an educated man, at the First Ecumenical Council

St. Spyridon was able to convince better than others a very learned heretical philosopher of the error of Arianism, and convert him to Orthodoxy, attesting to the fact that God's grace is not enticing words of man's wisdom, but demonstration of the Spirit and of power (1 Cor. 2. 4).

St. Spyridon died in 348. The life of his holy father is highly instructive to us, dear brothers and sisters, for he is richly endowed with the purity and simplicity of a child. We are often said to be meek and simple, so as not to seem ridiculous, for ridicule is unbearable to our pride. *Except ye... come as little children ye shall not enter into the kingdom of heaven* (Mt. 3), says Jesus Christ. To be as little children means to be meek, to forgive quickly, and to forget the evil that has been done to us. "Meekness preserves

us from irritability, indignation, and vainglory," teaches St. Maximus Confessor. He who strives to be meek and all-forgiving can, with God's grace, achieve that greatest of virtues—humility.

"There are various types of humility," Bishop Isaac Syrus teaches. "There is humility that comes from love of God and from fear of God. Some are humble because they fear God, and others because of the joy of humility. One who is humble because of the fear of God has Christ always with him, all his feelings are decorous, and his heart is contrite. One who is humble because of his joy has great simplicity of heart, that increases and cannot be contained. Simplicity is the root of purity...."

Humility gives rise to simplicity, of which the Lord says: *Be ye... harmless as doves* (Mt. 10. 16). Simplicity, integrity of spirit, and purity give man the strength to accomplish feats.

Simplicity is not ignorance or carelessness, but a wisdom which does not admit of sinful experience, deviousness, or calculation. Simplicity is lack of experience in evil, spiritual chastity, and an undivided heart, when the divine will alone illuminates all one's life, when one's life becomes service to the Holy Trinity—the One and Undivided Being. Simplicity makes us open to God's action and clears us, enabling the One, Pure, Holy Spirit to enter. Dear brothers and sisters, let us take care to achieve this holy spiritual simplicity, meekness, gentleness, and humility, through the prayers of the great St. Spyridon. Amen.

Archpriest LEONID POLDUGIN

On Preparing for Eternity

In the Name of the Father, and of the Son, and of the Holy Spirit. Cause me to know the way wherein I should walk; for I lift up my soul unto thee (Ps. 143. 8). With these words the Holy Prophet David expresses his longing for the heavenly world, thirst to commune with God. Our saints have often compared our earthly life to a long road, and man to a traveller who follows it.

Bishop Ignatiy Bryanchaninov wrote that our earthly life is a journey to be measured not in distance, but in time. Just as on an ordinary journey the sights we meet with constantly give way to new ones, so on the journey of our earthly life it is events which follow one upon another. And man does not know what event is awaiting him with each new day.

The traveller who is making for a distant city which he longs to reach

tries not to dally along the way: all his attention is focussed on the final end of his journey. He does not cling to any of the things which he meets with as he goes because he knows that any attachment might distract him from his main purpose. In the same way the Christian, like this wise traveller, must follow the path to the heavenly city firmly, through all obstacles. Just as a difficult and dangerous journey makes a man wise, so does the earthly life of the Christian prepare him for eternity. The Holy Fathers teach us that only he who in his earthly life kept the commandments of the Lord and in this way made himself capable of perceiving the first intimations of heavenly joy will partake of it in its infinite fullness in the life to come.

A living faith in God, along with keeping the Gospel commandments, brings man to true knowledge of God and communion with Him, spiritual rebirth for eternal life. And only that soul which is born anew does God receive into His Kingdom of Grace.

All God's saints strove diligently to renew their souls from the Holy Spirit, and divine grace flooded them with the unfading light of God's purity and holiness. They lived an angelic life on earth and together with the angels they glorified their Creator, for it was in them that the Lord's promise came true: *if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him* (Jn. 14. 23).

Not all those who have been glorified by the Lord in His Kingdom of Heaven found salvation by retiring into the desert, by shrugging off the responsibilities of life. Let us recall the patriarchs, Abraham, Isaac and Jacob, who were not free of the cares of family life, but served God faithfully and followed the path of salvation. And how many righteous members of the New Testament Church won eternal life by fulfilling faithfully their family and social duties! Their example shows us clearly how even in a life full of responsibilities we can love the Lord with our whole heart and glorify Him in all that we do.

Our souls are often beset by sickness, need and misfortune. But let us remember how steadfastly the saints with the help of God's grace, stood up to such temptations though tormented by hunger and thirst and exhausted by their labours and troubles. St. Paul says of himself and of the other Apostles: *Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands...* (1 Cor. 4. 11-12). We are troubled on every side, yet never distressed; we are perplexed, but not despairing; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh (2 Cor. 8-11).

Need, sorrow and tribulations in their life did not weaken, but strengthened the steadfastness of these saints, their hope in our Saviour Jesus Christ and their desire to be with Him. And in the same way we, brothers and sisters, when we are beset by sorrow, will not despair and weaken in our virtues, but will make use of them as means of achieving eternal life, strengthening our hearts with love of God and with hope in Him.

It is a short time that we spend on earth, but during this short time our eternal fate in the life to come is decided. Having firmly resolved to spend our brief earthly journey in a way that is good and pleasing to God, let us call upon the help of the Mother of God and of all the saints who have already reached our Heavenly Home. Let us labour in this life with diligence and piety so as to become worthy to hear the sweet voice of the Saviour of the World saying: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world* (Mt. 25. 34). Amen.

Brother STEFAN KORZU
student at the MT

God's Call for Solidarity...

(Certain aspects of the 5th All Christian Peace Assembly)

Creative Contribution to the Cause of Peace

The assembly assists Christians in making a concrete and creative contribution to the cause of peace, for the CPC endeavours to provide a forum in which Christians of all the world can meet to comprehend the will of God in political, social and economic problems of the modern age" (CPC charter).

The participants in each of the four working groups discussed the main questions of Christian peacemaking and worked out the programme for the CPC's subsequent activities. The reports on the work of the four groups presented to the 5th assembly as the result of creative endeavour were used as side-lines in drawing up the assembly's main documents.

The participants in the Theological Working Group noted in their report that the CPC has tried in its uninterrupted theological work to establish the necessary interconnections between the gospel and peace. "Everybody who is committed to God can realize that part of this relationship to God consists in Christian peace activity."

The Working Group on International Problems and International Peace Structures examined problems of modern international relations, which they discussed in five sub-groups ("Europe-Security", "Disarmament", "United Nations", "Latin America", "Middle East"). The participants in the discussions set themselves the task of determining "not only the areas of concern in the world that need our attention, but also how to work out the responsibilities of Christians in bringing about a more just and peaceful world order". The majority of the participants in the Working Group on Economic Libe-

ration and Development emphasized that "every effort in the sphere of the struggle for disarmament is simultaneously a contribution to the creation of preconditions for economic liberation and the development of mankind".

Ever since its foundation, declared the report of the Working Group on Anti-Racism, the CPC has unceasingly warned "individuals, groups and nations of the world that racism is not only a contradiction of the Gospel of Jesus Christ but also a contradiction of the ethics of any religion" and human morality. In all its manifestations, overt and covert, racism is "a most dangerous phenomenon in human society".

The Bible studies in the assembly served as a stimulus to the creative endeavours of its participants.

Biblical texts from the Old and New Testaments were studied in parallel, viz.: Gen. 9. 5-7 (Lk. 5. 36-39); Ps. 72. 1-7 (Jn. 14. 26-27); Is. 32. 14-18 (Phil. 4. 4-9); Zech. 9. 9-10 (Jas. 3. 17-18).

Preacher at the first plenary session was Bishop Prof. Jacinto Ordóñez (United Methodist Church, Costa Rica). He entitled his sermon on Lk. 1. 68-80 "The Road to Peace".

"Christians," declared the preacher, "have, like the Prophet Zacharias, come down from their lofty spiritual positions and have cast their vote with those who suffer. Long is the list of deeds carried out by Christians for the solution of the world's problems, and many are the brothers and sisters who have laid down their lives for this cause....

"We may be quite sure that the way of peace is the way of faith and that faith necessarily means a thorough understanding of the historical moment in which we live....

"The challenge of justice and faith is the challenge of peace. If Zacharias's song announced a new day for those who live in darkness, a new day for those who guide their feet in the ways

concluded. See beginning in our issue No. 11, 8.

of peace, we are called to tell the world that the way of peace has already commenced."

An extremely difficult biblical passage from the point of exegesis—Zech. 9. 9-10 (with parallel Jas. 3. 17-18) was proposed to Prof. Dr. V. Bruce Rigdon (United Presbyterian Church, USA).

"The structure of Israeli faith," stated Prof. Rigdon, "from the beginning had involved divine promise and fulfilment.... Jahweh was not only the Lord of the cosmic realm of nature... He was also the One Who dealt with His people through the mundane realities of plan history, real politics and human activity....

"With His coming there will be peace, peace in the profound Hebrew sense of *shalom*. There will be justice, compassion, well-being and health for all of the people. The poor, the oppressed and the prisoner will be set free. And accompanying this there will be general disarmament and a rule of peace which shall be universal....

"Jesus Christ is the fulfilment and the embodiment of classical prophecy and to live in Him is to live inescapably in the creative tension between history and its eschatological unfolding....

"Chap. 3, Verse 18 from the Epistle of James, is quite intriguing. How many times in this conference have we said that there can be no peace without justice? Yet here James seems to turn the table on us. True justice, he says, comes to those who as peacemakers sow seeds in a spirit of peace...."

The peacemakers, in the words of the Gospel, *shall be called the children of God*. It behooves the children that they be obedient to their Father in Heaven. In the Old Testament we can see an example of obedience and devotion to the will of God in the person of Noah the righteous.

Prof. Dr. Jürgen Moltmann (Evangelical Church in Germany, FRG) presented an analysis of the text from Genesis (9. 1-17), which tells of the Lord's covenant with man (with Noah) after the Flood.

"The story of the Deluge," said Dr. Moltmann, "dates back to prehistoric times. ...But is this really past history? Is it not only an expression of a time-

less truth? It is in actual fact also prophecy concerning our present time. The present world situation is such that 'this time no natural catastrophe such as the Deluge would be necessary for the implementation of God's judgement over man's malice. The wickedness of the human race is itself sufficient to eradicate all living matter on earth. We need not wait any longer for a heavenly court of justice. We are already being subjected to it. Today we are living and dying amidst the judgement over the malice on earth. We ourselves are the guilty ones. We ourselves are the judges. Since it so happened that God—as even Paul realized—'gave men because of the sin perpetrated by them'. In this state of mankind's abomination by God, the divine wrath can be felt from Heaven right here on earth. This is our Deluge....'

The history of the Flood, he said further, and God's covenant with Noah tell us about the events of primeval times. But the truth contained in it will become obvious at the end of time. And we ourselves are living in the time before the end of time. If we and our children are to survive on this earth we shall only survive with Noah: only through Noah's righteousness and by dint of our loyalty to God will the covenant be maintained which was concluded with *all flesh that is upon the earth* (Gen. 9. 17).

The Highest Form of Spiritual Communion—Prayer

The assembly began work with common prayer according to a specific order.

The initial petition and sermon which followed were delivered by Protestant brethren.

After this the Ektene of Supplication and the prayer for the opening of the assembly were read by His Beatitude Metropolitan Dorotej, Primate of the Czechoslovak Orthodox Church. The responses were sung by the choir of the Prague Orthodox Cathedral Church of Sts. Cyril and Methodius, Equal to the Apostles. "We pray to Thee, our Beautiful Lord," stated the prayer, "to lead us and all mankind along the path of peace. Bestow Thy blessing on our forthcoming sessions. Grant to Thy



Orthodox participants in the assembly (right to left): Archpriest Jaroslav Švarc (CSSR); His Holiness and Beatitude Ilya II, Catholicos-Patriarch of All Georgia; His Beatitude Vasiliy, Metropolitan of Warsaw; Metropolitan Filaret of Berlin, and Archbishop Irinei of Vienna

"Ild firm peace and strengthen frater-
love among men, that they may feel
necessity of consolidating peace,
may praise Thy Great Name of the
her, and of the Son and of the Holy
rit. Amen."

One of the assembly days was set
le specially for divine service.

On Sunday, June 25 (in the Orthodox
rch calendar, the 1st Sunday after
tecost, of All Saints), the partici-
nts held divine services or prayed in
churches of various denominations
Prague and its environs. An ecume-
al prayer was said in the Church
St. Nicholas (Czechoslovak Hussite
rch) on Staré Město Square.
ongst those participating in this
ice was Metropolitan Filaret of Ber-
and Central Europe, Patriarchal
rch to Central Europe. Mass was
in the Roman Catholic Cathedral
St. Vitus on Hradčany Hill, which
ains the tomb of the holy martyr
ce Vaclav (Russian—Vyacheslav),
saint of the Undivided Church and
heavenly patron of the city and
try.

Divine Liturgy was concelebrated in
Orthodox Cathedral Church of Sts.
l and Methodius, Equal to the
stles, by His Holiness Patriarch
en, His Holiness and Beatitude
holicos-Patriarch Ilya II of All
gia, His Holiness Patriarch Mak-

sim of Bulgaria, His Beatitude Metro-
politan Vasiliy of Warsaw and All
Poland, and His Beatitude Metropolitan
Dorotej of Prague and All Czechoslo-
vakia; they were assisted by Metropoli-
tan Nikodim of Leningrad and Novgo-
rod, Metropolitan Nicolae of Timișoara
and Banat (Romanian Orthodox
Church), Metropolitan Chrysostomos of
Citium (Church of Cyprus), Metro-
politan Yuvenaliy of Krutitsy and Kolom-
na, and numerous clerics of the Ortho-
dox Sister Churches.

The interior of the cathedral was
bedecked with birch branches, as on
Trinity Day, and the parishioners at-
tended in great numbers. Amongst the
worshippers were participants in the
assembly—members of the hierarchy,
clergy and laity of the Orthodox
Churches and Ancient Oriental Church-
es (the Armenian, Coptic and Ethiopian
Churches); also present were represen-
tatives of many Protestant Churches
and religious associations.

The small cathedral choir sang har-
moniously and precisely from the choir
loft above the western entrance, alter-
nately in Church Slavonic and Czech.

There were many communicants in-
cluding children. Holy Communion was
administered by His Beatitude Metro-
politan Dorotej.

After the Dismissal, Metropolitan
Dorotej extended a warm welcome,

"with a feeling of exceptional joy", to the Primates of the Churches, archpastors and other distinguished theologians, who had come to Prague as delegates to the 5th ACP Assembly. "Your pious prayers," said His Beatitude in his address to the Primates, "offered to God in this temple, and your blessing have been received by us as a great gift from on high, and have greatly inspired us and our flock.

"...By taking upon your shoulders the responsibility of heading the delegations from the Churches entrusted to you at this 5th assembly, Your Holinesses and Beatitudes have lent this jubilee assembly great authority.

"Our Orthodox Church in Czechoslovakia," said His Beatitude in conclusion, "is inspired by the labours of the Local Orthodox Churches, and is carrying out her peacemaking to the full limit of her powers...."

His Holiness Patriarch Pimen noted in his reply that "the present time calls for special, ardent prayers for peace. Today Church Primates, hierarchs, clerics and believers have been united here in prayer. They prayed for peace, for the victory of peace all over the world, as once all the saints, whose memory the Orthodox Church today holds sacred, did pray in 'the ravines and caves of the world'."

His Holiness Patriarch Pimen presented to His Beatitude sacred vessels and a dikerion and trikerion.

Gifts were presented to Metropolitan Dorotej by His Holiness and Beatitude Catholicos-Patriarch Iliya and His Holiness Patriarch Maksim, both of whom addressed cordial greetings to His Beatitude.

Metropolitan Nikodim, President of the CPC, and Metropolitan Chrysostomos also extended warm greetings to His Beatitude Metropolitan Dorotej.

Then the clerics and worshippers came up to be blessed by His Holiness Patriarch Pimen, and each of them was given as a memento a small chased depiction of the greatly venerated Vladimir Icon of the Mother of God.

CPC New Charter and Leadership

The new charter expresses the purpose of the CPC in more concrete terms, formulating the corresponding

articles with greater conclusiveness: CPC campaigns "for the establishment and consolidation of peace, ...a peaceful resolution of all international disputes with the rejection of force, full and universal disarmament... justice...".

The extension of its sphere of activity and influence is one of the CPC's primary tasks. The new charter reflects the CPC's relevance not only for its members, but for "Christians of the entire world", whether members of CPC or not. The CPC, as "part of the world ecumenical movement" maintains fraternal cooperation "for the sake of peace and justice with all the organs of the World Council of Churches with world confessional associations and other ecumenical organizations".

The new charter also reflects a frank tendency, an essential product of the age: the CPC is "prepared to develop cooperation with adherents of other religions in questions of Christian peacemaking". Now the All Christian Peace Assembly is entitled to address its not only "to the Christians of the entire world and the world public", also "to other religions". The 5th assembly was attended by representatives of the Muslim and Buddhist faiths.

The changes also concern the administrative and working organs of the CPC. Thus, Par. 22 of the new charter reads: "The All Christian Peace Assembly may elect as its honorary president a person who has achieved prominence in Church life and ecumenism, has worldwide respect for his efforts towards peace, and whose election will give the movement moral stature."

The distinguished hierarch of his own Church, Metropolitan Nikodim of Leningrad and Novgorod, was unanimously elected first Honorary President of the CPC.

In his report to the 5th assembly Bishop Dr. Karoly Toth said: "I am particularly grateful to our president, Metropolitan Nikodim. Over all these years, despite problems and difficulties which have arisen—and there have been quite a few—there has never been cause for discord, tension or misunderstanding between us.... His spirit is as great as his country, his heart as ardent as the fervent spirituality

Church, and his joy a true reflection of his faith. Allow me to take this opportunity of thanking the entire Russian Orthodox Church in the person of Primate, His Holiness Patriarch Kirill, who has honoured our assembly in his presence. I am afraid we have caused the leaders of the Russian Orthodox Church a great deal of trouble over the last seven years, but our conference was set at peace by the understanding and support which were invariably extended by them..."

The delegates to the assembly elected Bishop Dr. Karoly Toth, a well-known Christianist and active champion of the cause of the Christian peace movement, many years a member of its executive bodies, President of the CPC.

The assembly highly estimated the work of the CPC's vice-presidents—long-standing activists in the movement: Dr. Tibor Bartha (Hungary), Dr. Albert Mochalski (FRG), Dr. Abraham Jampy (India) and Dr. Heinrich Hellmann (Switzerland). In accordance with the new charter the assembly elected them as the first honorary members of the CPC Presidium.

The new charter has considerably increased the authority and responsibility of the Chairman of the Committee for Continuation of Work (CCW). He is now a member of the CPC Presidium and together with the president and general secretary is responsible for determining the main course of the movement's work. A hierarch of our church—Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine—was elected Chairman of the CPC Continuation Committee.

The Maintenance of Ties

During the course of the assembly a nationalist asked Bishop Dr. Karoly Toth to state his opinion on the crisis which arose in the CPC ten years ago. Toth said that in following years the CPC leaders and its other participants succeeded in normalizing CPC activity. "However," noted Dr. Toth, "even though we do not all agree in all things, we cannot be entirely unanimous in everything, and there is no need for unanimity. The main thing is that we campaign together for peace and justice, and we have been greatly helped

by our previous errors. We do not completely sever our ties even with those who leave our number."

As a good illustration of this policy we can take the comments of two of the assembly's participants.

The Rev. Roger Parmentier (Reformed Church, France): "The most positive aspect of the development of the Christian Peace Conference is the growing number of delegates from the Third World. In addition the participation of women alongside men in the struggle for liberation and in Christian witness is of great assistance to the restoration of equilibrium within the CPC..."

"It is difficult, however, for me to say anything exact about the development of the CPC, since the French regional committee has refrained from participating in the assemblies of past years. But the fact that we are taking part in the work of the present assembly, although only as observers, represents a big step forward in our cooperation. We hope in the future to take an even greater part in the work of the Christian Peace Conference..."

Prof. Dr. Paolo Ricca (Waldensian Church, Italy):

"The Italian group of the CPC has, in essence, been created anew. In the 1960's we organized a group, but in 1968 it disintegrated, left the CPC and for several years has had no contact with it.

"In the last three years I have been able to reestablish these contacts thanks to the personal invitation of Dr. Karoly Toth. In October 1977, I set up a small committee of Protestants and a few Roman Catholics. I personally was not in the former group. I attended various gatherings organized within the framework of the CPC: in Siofok, Bangalore and West Berlin. Now I believe that it is better to restore our relations than not to have them at all, because I was able to observe that the CPC is a meeting-place of all Christians, a forum where they review questions of peace in connection with questions of justice..."

"Five people from Italy have come to this assembly in Prague. This is the largest contingent from our country since 1968. My colleagues are pleased with the assembly's work and will en-

deavour to expand the work of our own committee."

Solidarity Is the Responsibility of All Countries

The assembly's participants warmly applauded Metropolitan Nikodim's announcement of the donation by the Christian Peace Conference of 20,000 US dollars to the people of Vietnam. The covering letter says among other things: This sign of our love symbolizes the Christian Peace Conference's consistent, unshakeable and constant support of the people of Vietnam in their courageous struggle.

The CPC does all it can to assist the elimination of all conflicts and the resolution of international problems, on which depend the peace and harmony of different parts of the globe. And it cannot be blamed if various responsible persons or organizations turn a deaf ear to its appeals.

One of the world's crisis areas at the present time is the long-suffering island of Cyprus. Much remains to be done for the solution of the Cyprus problem, but we would like to believe in a successful outcome together with Metropolitan Chrysostomos of Citium, a hierarch of the Cypriot Church, who is present as a delegate to this assembly.

"The Christian Peace Conference," said Vladyska Chrysostomos, "will have an important role to play as far as resolving the Cyprus problem is concerned. It is a powerful group and can influence the victory of peace, justice and liberty in Cyprus. I am very glad to be attending the 5th assembly of the CPC at the present time, and I note with great elation that this assembly has already adopted positive resolutions concerning Cyprus. At the same time the CPC recognizes the failure of talks between the two communities and calls on those who are responsible for the outcome of these talks to put forward concrete and substantial proposals which will lead to the normal course of life in a united and independent Cyprus..."

Brotherhood and Communion— a Vital Factor

At one of the press conferences the assembly's leaders were asked: "What

concrete results can the assembly achieve?"

Bishop Dr. Karoly Toth answered that the assembly will unquestionably come forward with appropriate decisions on many of the complex questions of the present time. However, great importance attaches to the feeling of brotherhood, the communion and solidarity of the participants during the course of the assembly's work, and after its conclusion. "We endeavour to be true Christians," Dr. Toth said further, "and to consolidate amicable ties between us, striving to achieve a union of purpose."

Dr. Leopoldo Niilus, representing the WCC, noted this point:

"The most important aspect of the assembly, apart from the documents it has compiled and which contain many significant factors, is the presence of so many Christians, and this is something which has made a serious impression on many ecclesiastical leaders, public figures and heads of state. This can be easily gauged from a mere glance at the list of persons and organizations that sent messages...."

"The fact that heads of state regard us Christians so seriously places a big responsibility upon us. On the other hand, we can speak of what we expect of the heads of state with regard to us in particular, to the active participation of Christians in public affairs. These expectations are far-reaching. And this is not only because of the messages sent by the heads of state. These messages are meaningful and relevant and represent a form of participation by their senders in our work. We should ponder over the contribution made by Christians to the cause of peace not only as citizens of their countries, but also as Christians. We should not try to imitate statesmen, the work they do, but we should determine the proper extent of our own, Christian hope and love for men."

"The Gospel speaks of two important principles of work which should always be inseparable. The first is to be fearless. In the Gospel we hear the words of the Angel *Fear not....* This appears repeated in all Christ's sayings. The second is to love our enemy.... We will be able to help our secular societies

we translate into life these two principles..."

Prayer at the Close of the Assembly

We end our brief review with the prayer composed by Metropolitan Nikodim and read by him.

"This our 5th All Christian Assembly," stated Metropolitan Nikodim, "has ended, having gathered together such an impressive number of Christians from all five continents. We are reminded here of the words of our Lord: *Where two or three are gathered together in my name there am I in the midst of them.* We believe that our Saviour was with us during these past days, and believe that we met Him in our striving for peace and justice.... As we look back on the past and address ourselves to the present let us turn our hearts to our Lord Jesus Christ, the same yesterday, and to day, and for ever, and let us pray from the depth of our souls:

"O Lord, Son of God and Son of Man, Who giveth us peace and didst bring down to earth the new testament of Thy love, we thank Thee, that Thou renewest our souls, sanctifiest us with the Holy Spirit, illuminatest us with Thy Light, givest us the strength and fortitude to live and preach Thy Gospel to the world.

"We know Thy omnipotence, as we know our own frailty and weakness, and all too often our laxity in carrying out Thy will. But if Thou givest us strength we will be able to do all in this world, as it has been written by Thy disciple Paul, the Apostle of the Gentiles: *I can do all things through Christ which strengtheneth me.*

"O Saviour of the World, be Thou with us, do not depart from us, leave us not alone, either in our private lives or in our service to men.

"We have spoken much of the various problems and sufferings of men. Forgive us, O Christ our God, if in the heat of discussion we have been led astray by human passion. Help us to carry out these our good wishes, which we have expressed here, in our endeavour to help those who are burdened, who suffer want and exhaustion, those whose hearts are crushed and broken,

who are tormented and strive after freedom, those who languish in sickness and suffering. Grant them all solace, help and deliverance; and grant us the grace to be Thy true servants, that in Thy Name we may care for all men, for our neighbour, our brothers and our sisters.

"Our Lord, there is unrest in the world. Men are divided by sin, and only Thy strength, of which we ask that Thou grant us, can and shall help us fight against the evil of all such division and injustice.

"O Lord, we pray to Thee for the welfare of all our planet, that all conflicts among nations may be resolved in a peaceable way, that all the nations of Thy Earth may live in just relations with one another.

"O Lord, we pray for the peace of all the world, for the welfare of the Holy Churches of God and the unity of them all.

"O Lord, we pray for Czechoslovakia, for its leaders, for all its people and all our Christian brothers and sisters who belong to its different Churches.

"O Lord, we pray to Thee for all the nations of the world and for all those who are responsible for their welfare. Grant them strength of mind and heart, that they may all reach agreement in all things which will bring about peace and just cooperation.

"O Lord, we pray for all who desire peace, strive after it and fight for its establishment throughout the world.

"O Lord, we pray for all of us, participants in this 5th All Christian Assembly, whom Thou hast gathered together here. Help us that we may go forth from here fortified, that we may carry out Thy will.

"O Lord, grant us deep, universal and unshakeable peace.

"Thou, Jesus Christ, art our Lord. Thou Thyself art our peace, and we offer Thee our love, and worship and glorify Thee together with Thy Eternal Father and the Holy Spirit.

"May the blessing of Almighty God, the Father, the Son and the Holy Spirit, the Consubstantial and Indivisible Trinity, be upon us all!

"May the peace of the Lord be with you! Amen."

VYACHESLAV OVSYANNIKOV

Patriarch German's Twenty Years of Primacy and the Patronal Feast of the Russian Podvorye in Belgrade

In 1978, the Serbian Orthodox Church prayerfully marked His Holiness Patriarch German's twenty years on the ancient throne of the Serbian Patriarchs. On the occasion of this jubilee, Archpriest Vasilij Tarasiev, Dean of the Russian Orthodox Church Podvorye in Belgrade, invited His Holiness Patriarch German on the patronal feast of the podvorye church, Holy Spirit Day, so as to add to the church's feast the joy of the jubilee celebrations and to offer gifts to the Patriarch—tokens of the love and respect borne him by His Holiness Patriarch Pimen of Moscow and All Russia, the church council and the parishioners of the podvorye. His Holiness German had given his primatial blessing to mark the occasion.

On the eve of the patronal feast All-Night Vigil was conducted in the podvorye church by His Holiness the Patriarch's vicar, Bishop Danilo of Marča. On Holy Spirit Day, parishioners and friends of the Russian Church began to gather long before the start of the service. By 9 a. m., Patriarch German of Serbia, accompanied by Bishop Nikolaje of Dalmatia and Bishop Christopher of Eastern America and Canada, had arrived. Bishop Christopher, a native of the American continent, had been consecrated bishop by His Holiness on Holy Trinity Day (Pentecost). We may also note here that whenever the Patriarch of Serbia goes anywhere on particularly solemn occasions his car is decorated with the flags of the Serbian Church and State. The Patriarch wore a red cassock with the panagia of St. Sava of Serbia, which was confirmed at the restoration of the Patriarchate of Peć after World War I. With these high and distinctive insignias Patriarch German arrived for the serv-

ice at the Church of the Holy Trinity and was welcomed with due solemnity by the dean and churchwarden to the sound of pealing bells. Divine Liturgy was celebrated by Bishop Nikolaje of Dalmatia, assisted by twelve archpriests, priests and hieromonks and five protodeacons. His Grace Nikolaje was assisted by Archpriest Prof. Blagoje Gardašević, Dean of the Theological Faculty in Belgrade; Archpriest Prof. Viktor Carevski; Archpriest Vasilij Tarasiev, the podvorye dean; archpriests—Branko Savić, Jezdimir Zivković, Vasilije Perović, Velimir Pavlović and Ratomir Miličević, rectors of churches in Belgrade; and priests—Nikolaos Ioannidis (Church of Hellas), Sava Popović, and Dr. Amfilochije Radović, docent at the Theological Faculty; Protodeacon Georgije Zunić, Head of the Patriarch's Offices; Protodeacon Prof. Dušan Dačić, Rector of the St. Sava Theological Seminary; Protodeacon Marko Ilić, an Academy artist; and deacons—Momir Lečić and Vlada Mikić, teachers at the theological seminary. The choir under its young precentor Vitalij Tarasiev sang with prayerful zeal adding to the general solemnity.

After Divine Liturgy there was thanksgiving moleben to the Holy Trinity and a procession round the church with the reading of the Gospel. At the end of the moleben the dean of the podvorye greeted Patriarch German in the following words: "Your Holiness Primate of the Serbian Church, as says in the sticheron: 'Not of men hast thou thy dignity, but rather, as the saintly Paul, thou hast received it from Christ our God' [sticheron of the service to Sts. Constantine and Helen Equal to the Apostles]. So you, Your Holiness, did not receive your dignity from men; through the action and inspiration of the Holy Spirit and th-

ll of the Holy Council of the Serbian Orthodox Church you became the Primate of the Serbian Church twenty years ago.

"Like St. Sava of Serbia, who visited the Holy City of Jerusalem before beginning his primatial ministry, your Holiness too felt the need to visit the Holy Land and to venerate at the place of Christ's Resurrection, and then, as if inspired by this visit, you began to labour zealously in the pastures of Christ entrusted to Your Holiness. Like your predecessor, Patriarch Makarije Sokolović, who restored the Patriarchate of Belgrade, you too, as you yourself bear witness, are restoring churches wherever it is possible and necessary. Like your predecessor, Patriarch Arsenije Čarnojević, who led the people in his flight into a neighbouring country, saving them from physical annihilation and death, you, Your Holiness, are spiritually saving Christ's flock entrusted to you.

"At each step you declare your love, and love returns to you; and here before us is the holy panagia, a sign of His Holiness Patriarch Pimen's love for Your Holiness, and he, bearing you great love, asks you to accept it as a sign of the love of the whole Russian Church, as a memorial panagia of the th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church. Patriarch Pimen, the Holy Synod and the entire Russian episcopate are well aware that only urgent and most important business could prevent Your Holiness from attending the celebrations and they all know too that you were present in mind and soul with many of the participants at the Moscow Shrine of the Iberian Icon, by the shrine of St. Sergiy, and at the panikhidas held for the Patriarchs of Moscow.

"Your Holiness, we beg you to accept this holy panagia from the Patriarch of Moscow as a pledge of love and zealous communion. We ask you to accept from the council of our church this holy cross, because your celebrations of divine services have been closely linked with our Church of the Holy Trinity. While you were still the patriarch's vicar, you officiated on all the Twelve Great Feasts in our church,

and as the ruling hierarch you continued to celebrate in it, and now that you are the Primate of the Serbian Church, her Patriarch, you still celebrate and pray here and bless all of our believers. Therefore we beg you to accept these books as well—a gift from our parishioners and, from myself personally, this bouquet of roses, one for each year of your primateship, with wishes that you may reward your helpers with the flowers and defend them from the malice of their enemies with the thorns.

"The grace of God poured forth upon Your Holiness is manifest: today we are marking Your Holiness's 20th year upon the ancient throne of the Patriarchs of Serbia. And all of us priests and deacons who have received the Holy Sacrament of Christ from Your Holiness's hands continually offer up the prayer of St. John Chrysostom, 'That being ever preserved under Thy mighty protection', a prayer that you, Your Holiness, might ever be preserved by the power of the Holy Trinity, by our Most Holy Mother of God, and by St. John the Baptist, who is the guardian and protector of your kin. Unto many years, most holy Vladyka!"

After the dean's words of greeting the choir thrice sang "Many Years". Then His Holiness Patriarch German kissed the panagia and said in response: "I return thanks, and accept, and say nothing contrary thereto. For this holy panagia, for the memory, for his love I thank His Holiness Patriarch Pimen, whom I greatly respect and whom I always remember in my prayers, asking that God may grant His Holiness the strength and every spiritual bounty to guide his flock. We love the Russian Orthodox Church, the Russian people, the Soviet Union! We are obliged for the development and strengthening of our relations and the bonds of love to two great men, whom we shall never forget, whom we remember and revere, because they have done much for us. These are His Holiness Patriarch Aleksey of blessed memory, who laboured greatly to bring us together, and Archpriest Vitaliy of blessed memory, the dean of the podvorye, your father, who always officiated and prayed with us, and whom we accepted as

one of us, and who accepted us as his nearest and dearest. They contributed much to our relations, and therefore they will always remain in our memory.

"As for me, from my earliest years I have felt the mercy of God upon me, and it has guided me all my life, which has been a very hard and difficult one. Out of six children only three of us were left. First my eldest brother died, then my next brother and my sister. My turn had come. But here the thread of death snapped, and to this day I feel upon myself the finger of God in this. I do what is required of me and what I must according to my modest abilities. Glory to God for everything! I thank His Holiness Pimen, Patriarch of Moscow and All Russia, for his precious gift and for his attention, likewise I thank the council of your church for these offerings of love, and the parishioners, and you, Father Vasiliy, wishing all of you likewise: many years!"

The Patriarch's address was again followed by the singing of "Many Years"; then the worshippers went up to receive the Patriarch's blessing and the antidoron. At the end of the moleben the representatives of the USSR Embassy to the SFRY arrived: Counsellor Yu. A. Bragin, Consul N. I. Sevryugov, and Counsellor B. D. Babaev. The Ambassador, N. Rodionov, was represented by Yu. A. Bragin at the ceremony, as a government delegation from Moscow was arriving in Belgrade at the time. Later V. Stanojevic, representative of the Serbian Executive Council, arrived with other important guests and friends of the Russian Church.

The dean gave a dinner in honour of Patriarch German of Serbia at 12 noon in the hall of the podvorye. It was attended by the hierarchs accompanying His Holiness, the representatives of the USSR Embassy, the Executive Council, the dean of the theological faculty, the rector of the theological seminary, the rectors of Belgrade churches, priests and deacons who had officiated, members of the church council and the building committee, and other well-wishers and friends of the Russian Church. The dinner took place in a friendly atmosphere and was accom-



His Holiness Patriarch German of Serbia

panied by cordial conversation. The dean proposed a toast to the Patriarch and congratulated him on his twenty years on the Patriarchal Throne, expressing the wish that in five years' time he might again be congratulating him, this time on his silver jubilee, ending with the words: "We wish Your Holiness a biblical span of life, the wisdom of Solomon and the zeal of the Prophet Elijah! Unto many years, most holy Vladyka!" Those present saluted

"Many Years" several times to His Holiness.

His Holiness thanked them for their warm words of welcome and congratulation and said: "With his characteristic love and spiritual vigour Father Vasiliy has been in rather a hurry to celebrate my jubilee, which is not due till September. But we give him our thanks for his love and good wishes, we give our deepest thanks to His Holiness Patriarch Pimen of Moscow and All Russia, to the Russian Orthodox Church, to the whole parish of your podvorye for their attention, presents and good wishes on the occasion of my jubilee. The ancient Romans used to say 'a healthy mind in a healthy body'. I would say, in the words of Holy Scripture, *the spirit indeed is willing, but the flesh is weak*. It seems to me that when the soul is healthy, the body will be healthy too. The Holy Church in her activity is always guided by love, which informs the soul of the people, producing a living organism—a healthy body in which the soul also is healthy. Without love the whole body will be dead. Therefore we must constantly cherish love, so that there should always be life. Therefore the Holy Church throughout the course of history has always been with the people, just as the people have always been with the Church and in the Church. And our Churches, fulfilling their salvific mission, unite body and soul, seeking by all means the good of their people, universal friendship, peace, cooperation, and mutual understanding. And in these activities we have a common point of view, a common language and understanding with the secular authorities for full and harmonious cooperation for the good of our countries and peoples. I raise my glass to our friendship, our common work and our mutual love! Zivelj! (Serbian for 'long may they live!')"

Amid general applause everyone sang "Many Years". After the traditional coffee Patriarch German accompanied by the hierarchs left for his residence in the Patriarchate, while the rest of the guests remained at the table in friendly sociability and conversation.

* * *

The author of these lines, who has taken an active part in the life of the

Serbian Orthodox Church, and from his early childhood been a witness of many events in the Church in the last few decades, cannot help remembering on the occasion of the jubilee of Patriarch German the history of the ancient throne of the Patriarchs of Serbia.

The Patriarchate of Serbia was founded in the 14th century. Earlier still, in 1219, the Serbian Church under her Archbishop St. Sava I, the enlightener of the Serbs, had received autocephaly from Patriarch Manuel Sarantine of Nicaea. At that time the small appanage principalities had been united by St. Sava's father, St. Nemanya (monastic name St. Simeon the Myrrh-Exuding), into a single feudal Serbian state. Given a strong state, a corresponding position for the ecclesiastical power was essential. St. Sava expended much labour on this task, which was continued by those who inherited his ideas. In 1347, under King Dušan the Strong, the Serbian Autocephalous Church was raised to the dignity of Patriarchate. The first Patriarch of Serbia was St. Ioannikije I.

In those times, the First Bishops of the Church were both historians and hagiographers as well as politicians and diplomats; they had to give spiritual unity to the appanages and reconcile the warring princes, nobles and lords, and contend with heresies and disorders within the Church. In 1389, at Kosovo in Serbia, there was a battle between the Serbs and the Turks, like the Battle of Kulikovo, with the distinction that the Orthodox Serbs under their pious Prince Lazar were defeated. The conquerors beheaded the prince. Subsequently the Serbian Church canonized him as one of her saints. All the Serbian territories united by Dušan and Lazar fell to the Turks. The Serbian Church and her Patriarch remained the sole spiritual support of the people, who in turn did everything they could to assist and maintain their Church.

In 1557, the Grand Vizier, Mehmed Sokolović, a Serb by birth, appointed his own brother, Makarije Sokolović, Patriarch of Peć, who made use of his family connections to restore the Patriarchate of Peć. This was the renas-

cence of the Serbian Church for the vanquished Serbs. The monasteries and churches were renewed, the murals inside them were restored, books were copied, and at the same time trade began to flourish, and the natural flow of population and exchanges between East and West revived. The Church had a great influence on the political events of the period; Austro-Hungarian military circles took advantage of this and persuaded Patriarch Arsenije Carnojević to enter into hostilities with the Ottoman Turks. But the balance of power was wholly on the side of the Ottomans, who at that time still had a powerful war machine with vast numbers of Janissaries. (These were children of Orthodox families taken away from them and educated in the Islamic spirit, turning them into a soulless mass of bloodthirsty oppressors obedient to the ruling powers.)

Patriarch Arsenije Carnojević tried to save his spiritual flock, the conquered people of Serbia, and himself led the refugees away from Peć in the south to Saint-Andre (now in Hungary), while his allies deserted him and gave no help to the Serbian Church, nor to the Patriarch, nor to the people of Serbia. Thus the Patriarchate of Serbia was divided by force of circumstances into two eparchies: one remained under Turkish rule, while the other was independent. There was even a New Serbia in the south of the then Russian state, populated by refugee settlers. The Patriarch resided partly in Saint-Andre and partly in Sremski Karlovci, and indeed one heard less of the Patriarchate than of the Metropolitanate of Karlovci, which in view of the historical circumstances was forced to align its activity with the policies of the Austro-Hungarian Empire. Despite such an invidious position and the trials of their history, the Serbs kept alive the idea of the Patriarchate and of a single free Serbian Church. But it was not until after World War I that the opportunity to unite the hitherto divided eparchies and restore the ancient Patriarchate of Peć came about.

Naturally, it happened in the 20th century as it had in the 13th: first the land was united politically, and ecclesiastical unity followed immedi-

ately. But all this was for many reasons by no means easy. For one thing Montenegro had never been completely under Turkish domination thanks to its position in the mountains and the valour of its people. In addition, the Metropolitan of Montenegro was also its prince, the "great hospodar", and these prince-metropolitans took their monastic vows and were consecrated bishops in St. Petersburg. And so this family of hereditary prince-metropolitans governed the country and carried on a most virulent struggle not only with the Ottomans, but with the Venetian Republic and even with Napoleon as well.

Montenegro in fact was the only free Slavonic state in the Balkans, and had had constantly to struggle for its independence, supported by Russian and other diplomats. And obviously under such historical conditions, after such trials and military upheavals, unification demanded very great efforts, and the abandonment of the former conception of the Patriarchate of Peć fragmented as it was by the political struggle and frequent migrations. Metropolitan Dimitrije of Belgrade, a man already advanced in years, was elected the first Patriarch of the restored Serbian Patriarchate. Patriarch Dimitrije inaugurated the new constitution and organization of the Serbian Church. After Patriarch Dimitrije's death, Metropolitan Varnava of Skopje was elected his successor. He was educated in Russian theological schools and was a great Russophile. He perished tragically in the defence of Holy Orthodoxy in 1937. During his tenure of the Patriarchate he erected more than 200 churches and restored the monasteries and monasticism, especially convents, with the help of monks and nuns from Russia.

After Varnava of blessed memory, Metropolitan Gavrilo of Montenegro ascended the throne of the Patriarchs of Serbia. Patriarch Gavrilo was a typical Montenegrin, a direct and sometimes sharp hierarch, but brave and a man of his word, a proud mountaineer. During the fascist invasion of Yugoslavia in 1941 he openly called on the people to resist the occupying forces and thereby earned the hatred of the

ascists and was imprisoned by them in the concentration camp at Dachau, where he remained till the end of the war. After great privations, humiliations and affronts this worthy Primate returned to his homeland a sick man and died in 1950. Bishop Vikentije of Srem was elected to the Patriarchal See, and began to reconstruct parish life after the fearful devastations of the war years, and regularized relations between Church and State, allowing the clergy to receive medical assistance and pensions and to be insured. Patriarch Vikentije died in 1958, and was succeeded on the ancient throne of the Patriarchs of Peć by His Holiness Patriarch German of today. The title of the Patriarch of Serbia is: "By the Grace of God the Orthodox Archbishop of Peć, Metropolitan of Belgrade and Karlovci and Most Holy Patriarch of Serbia". As we can see, the full title includes all the stages in the history of the Serbian Patriarchate. The Church of Serbia has her own coat of arms and flag, which is flown above the Patriarchal Cathedral and Patriarchate on special occasions.

His Holiness Patriarch German of Serbia has combined in his ministry all the characteristic features of his predecessors. Like Patriarch Dimitrije he conducts divine services almost every day and labours tirelessly in the sphere of ecclesiastical administration. Like Patriarch Varnava he restores churches, church buildings and monasteries. Like Patriarch Gavrilo he nobly overcomes the problems of Church life. Like Patriarch Vikentije, he uses all means to assure the material lot of the clergy entrusted to his care, so that they can carry out their exalted mission amongst the people of Serbia without having to worry about the lot of their families. And after so many years, Patriarch German was able to implement the resolution on the founding of the *versko-lobotvornog starateljstva*, i. e. the charitable section of the Patriarchate, adopted by the Council of the Church of Serbia in the 1920s!

Setting an example himself, he visits the ailing clergy, takes charge of church construction and supervises the Patriarchate Planning Bureau, which is headed by a professor of engineering

from the university and drafts plans for new churches and makes restoration estimates for ecclesiastical communities. And this year, which sees the 20th anniversary of His Holiness's primateship, we see that "the hand of God is upon him", and that His Holiness had increased all his spiritual talents and has offered them and continues each day to offer them to the Creator.

The splendour of the divine services, always accompanied by sermons; visitation of far-flung churches not only in the Metropolitanate of Belgrade, but all over the country; consecration of churches and monasteries restored after the devastations and terrors of the war—these form one of the many aspects of His Holiness's activity. We see him also as a solicitous father of the theological schools: he remembers each pupil and cares about him, whether he is getting everything he needs, how his studies are progressing, how he is being clothed and fed. His Holiness takes interest in every aspect of the life of the Church.

And what can be said of his brotherly contacts with the Primates of the other Local Orthodox Churches? His Holiness, after visiting the Holy City like St. Sava of Serbia, has visited almost all the Local Churches. He takes an active part in the work of the World Council of Churches and bears witness everywhere to the Orthodox teaching of faith and life. Like the first Serbian historians and hagiographers, Patriarch German is interested in religious publishing: among other things, the newspapers *Pravoslavlje* and *Svjatosavski kolokoljčik* appear regularly, as well as services to the Serbian saints and a multitude of diverse spiritually beneficial books and translations of religious works from foreign languages. At the same time the Patriarch is the official representative of his Church and receives diplomats accredited to the SFRY. So we always see him in a place of honour with his suite at all the receptions given at the USSR Embassy in Belgrade. He has laid the foundation of cooperation in a spirit of goodwill with the Roman Catholic Church, visiting and receiving the Catholic archbishop and Papal Pronuncio in Belgrade.

We thank the Lord for this good worker in the vineyard of Christ, for his love to all those around him, his fellow-workers, his flock and his hierarchs, for all who have had the opportunity of coming into contact with him have always been able to feel and remark this. And may these lines we have

written be a gift of love, respect and prayerful devotion to His Holiness.

Archpriest VASILY TARASIEV,
Dean of the Podvorye of the Russian
Church in Belgrade

Belgrade, Yugoslavia

Russia's Immortal Feat

The Centenary of the Liberation of Bulgaria

The southern front, where General F. F. Radetsky's troops and the advance unit led by General I. V. Gurko operated, was particularly important, because their success would open the road to the Ottoman Empire's capital, Istanbul (Constantinople). Despite all difficulties, General Gurko's small unit began to push ahead successfully. The Bulgarians kept the Russian Command constantly informed of the enemy's movements and numbers. Despite the enemy's numerical superiority, the Russian soldiers and Bulgarian volunteers showed unrivalled heroism and courage in bloody battles with Ottoman units. On this march the Bulgarian volunteers also proved that they had endurance and courage. General Gurko highly rated the bravery and steadfastness of the Bulgarian heroes. "In this first encounter," he wrote of the battle near Eski-Zagra on July 19, 1877,* "you immediately showed your heroism of which the whole Russian Army can be proud.... You are the nucleus of the future Bulgarian Army. The years will pass and the Bulgarian Army of the future will say proudly: 'We are the descendants of the glorious defenders of Eski-Zagra'." Capable leadership and a well-organized intelligence service, enabled General Gurko's troops to push ahead and liberate Trnovo on June 25. The detachment's further task included taking the passes on the road from Trnovo to Adrianople (today Edirne) and dispatching the cavalry over the Balkans "with the purpose of

stirring up the population and dispersing the Turkish troops".

Meanwhile Suleiman Pasha's army, hastily sent from Montenegro, was approaching Shipka.

The Russian troops and Bulgarian volunteers were able to withstand many fierce onslaughts of the superior enemy. General N. G. Stoletov worked out a plan for defending the Shipka Pass. Following this plan a small Russo-Bulgarian detachment beat off 25 fierce enemy attacks. Shipka was defended by three battalions from the Orlov Regiment, five squads of the Bulgarian volunteers, and five hundred Cossacks—altogether 7,000 men; they had only 27 field-guns and reinforcements were still far away. The enemy possessed 27,000 soldiers and 48 field-guns. On August 9, the Bryansk Regiment arrived to bolster the Shipka defenders. That same day Ottoman forces began a fierce frontal attack on St. Nicholas Mountain (today Stoletov Peak). The bloody battle continued for six days as the enemy tried to break through to the pass paying no heed to their losses. When the enemy attack was checked and quiet descended on Shipka, General Radetsky inspected the positions at night.

In one of the front-line trenches he saw seventeen men lying face down on the ground; an officer stood by, covered with blood, and saluted the general with one trembling, bloody hand. "Asleep, are they?" asked Radetsky. "They're asleep, Your Excellency," answered the

Concluded. See beginning in our issue Nos. 10, 11.

* In this battle the Bulgarian volunteers received their baptism of fire.

* *Sbornik materialov po russko-turetskoi voine 1877-1878 gg. na Balkanskem poluostrovye* (Collected Materials on the Russo-Turkish War of 1877-1878 on the Balkan Peninsula), No. 2, St. Petersburg, 1898, pp. 175-176.

icer, barely able to stand. "They're keeping the sleep of the dead.... They are all killed..." "And you?" "I await my turn.... our orders were to stand to the last man...." * The Turks did not pass, they could not pass, even across the bodies of those men sleeping in eternal rest....

Shipka Pass has become a synonym for the courage and fortitude of the Russian and Bulgarian soldiers, a symbol of their fellowship on the battlefield. A great deal has been written about this.

In the legendary battle on Shipka Pass, Russian soldiers and Bulgarian volunteers fought shoulder to shoulder. The Ukrainian, Nikifor Mikolenko, and the Bulgarian, Dimitr Tsvetkov, found themselves in one trench, but they did not have time to get better acquainted. They obviously had little time even to speak: "What's your name, brother?" "Dimitr—Dimitr Tsvetkov, I'm from the Rodope," answered the Bulgarian, looking in his turn: "And what's your name, brother?" "Nikifor." In wartime friendships are brief, but live forever. A song and a friend's smile make an instantaneous impression, but a permanent one, if only one remains alive to remember them.... A fresh attack began and Turkish bullets again whizzed about friends. Seeing a Turk taking aim, Dimitr covered the Russian with his own body and, pierced by a bullet, died in arms. **

Even Bulgarian women and children risked their lives to bring water to Shipka, and to remove the seriously wounded. The English *Daily News* correspondent wrote of his admiration for the Shipka defenders. In his letter to P. Ignatiev, he said that in his presence nearly a thousand boys and inhabitants of Gabrovo distributed water to the soldiers under fire, even to the workmen in the front line, and carried away the wounded in a spirit of total self-sacrifice. ***

Having withstood the fierce onslaught

of Suleiman Pasha's army and defended the Shipka Pass, the Russian soldiers and Bulgarian volunteers carried out one of the most difficult and strategically important operations in the Russo-Turkish War of 1877-1878. The Turkish Command's plan to break through into northern Bulgaria and join up with Makhmet Ali Pasha's army, to reinforce Osman Pasha's army at Plevna met with failure. The victory on Shipka led by General Stoletov greatly assisted in ensuring a successful outcome to the war, for it prevented the enemy command from splitting the Russian Army's front. In the battle on Shipka the Turkish Army lost 6,744 in killed and wounded. But the victory also cost the defenders of Shipka dearly, Russian losses stood at 3,942 killed and wounded, including nearly 600 Bulgarian volunteers. General Dorozhinsky died a hero's death at his post.

The defence of Shipka continued in the months to come. The Russian troops held their positions on Shipka during that severe winter until the general offensive started in January 1878. They fortified their positions and, as much as was possible, organized ways of secret communication with the rear. The Ottoman troops also intensified their fortifications and kept the Russian positions under constant rifle and artillery fire. With the onset of winter the situation of the Russian troops on Shipka Pass became extremely difficult because of heavy frosts and snowstorms. The dugouts the soldiers had built offered poor protection against the cold and dampness; there was very little warm clothing and sentries often froze to death at their posts. From September 5 to December 24, 1877, the Russian detachment defending the pass lost 700 in killed and wounded, and 9,500 through illness and freezing.

An eternal fire now burns on Shipka Pass, and this spot is sacred for all Bulgarians. The memorial of white Balkan stone is visible from afar. It is deeply rooted in the Bulgarian earth, in the heart and blood of the Bulgarian people.

A stubborn battle for Plevna (today Pleven) continued from July 8 to November 28, 1877. The Russian Command had counted on taking the city by storm, but two attempts in July met with fail-

* "Ogni Bulgarii" (The Lights of Bulgaria), No. 10, p. 16.

* The magazine **Bulgaria**, 1978, No. 2, p. 13.

* "Osvobozhdenie Bolgarii ot turetskogo iga"

Liberation of Bulgaria from the Turkish

Empire, Collection of Documents. Moscow, 1964,

1, p. 236.

ure. To crush the resistance of the 44,000 strong Ottoman army under the command of Osman Pasha proved an extremely difficult task. The Russian Army Command then decided to prepare more carefully for another storming of the city. Changes were made in the troops' positions and fresh reserves were brought in to reinforce the units already stationed at Plevna. The second liberation of Lovech ensured the rear of the Russian troops' advance. Immediately after the victory at Lovech the Russian troops began the storming of Plevna. Romanian units now arrived to help the besiegers. By August 24, 1877, there were 86,000 Russian and Romanian soldiers, 432 field-guns and 20 siege-guns concentrated at the walls of Plevna. The infantry occupied the area called "The Horseshoe" and the cavalry, the area along the road linking the city with Sofia.

The third storming of Plevna was the fiercest, and it was perhaps the bloodiest battle in the entire war. The artillery fire alone lasted three days. The decisive attack was set for August 30-31. Attacks by Russian and Romanian units continued all day. General Skobelev, whose detachment was operating on the left flank, set an example to his soldiers by leading the attack astride his charger. The battle around Grivitsa did not let up for a moment. But despite the heroism of the besiegers and their partial success, the Ottoman forces continued to hold their positions. Moreover, taking advantage of the besiegers' fatigue and enormous losses, on August 31 the Turkish forces began an offensive. Four enemy attacks were driven back, but during the fifth attack the Turks managed to take one of the redoubts they had lost earlier. Major Gortatov, refusing to surrender the Kovanylyk Redoubt, was run through by the bayonets of the frenzied Turks. The only success, but a significant one, achieved by the Russians and Romanians in the third storming of Plevna was the capture of the advance redoubt at Grivitsa. The price of this victory was very high—13,000 Russian and 3,000 Romanian soldiers were killed and wounded.

"Immediately after the storming," wrote the *Daily News* correspondent, "I met General Skobelev. He was in a

highly agitated state and did not hide his fury. His uniform was covered with dirt, his sword broken, and the ribbon of his St. George Cross was wrapped around one shoulder. The general's face was black with powder and smoke, his sunken eyes were bloodshot, he seemed turned to stone. I have never seen him like this during a battle."*

On September 11, 1877, a war council of the Russian Army took place in the village of Pordim. The unsuccessful attacks and heavy losses forced the Russian Command to change its tactics.

In late September, General E. I. Totleben, the noted siege expert and Crimean War hero, arrived from St. Petersburg to help the Russian forces at Plevna. After familiarizing himself with the course of the battle and the general situation he came to the conclusion that the best way to capture the city was to make a correct siege. It was decided to undertake a prolonged siege of Plevna. It was necessary to block all the roads leading to the city in order to prevent the Turkish garrison in Plevna from receiving reinforcements and provisions, thereby exhausting it and forcing it to surrender.

Under General Totleben's leadership a planned siege of the city began. Changes were made in the western detachment's command, battery positions were altered, and a whole system of fortifications was erected. The ring round Plevna tightened and the Turks were forced to surrender their positions in the villages of Gorni-Dybnik and Telish. The Turkish garrison's situation became critical. Osman Pasha decided on a desperate move. Concentrating all his armed forces, he tried to break out of the encirclement. Early in the morning of November 28, the enemy batteries began to pound furiously the Russian positions; immediately after a ferocious attack of the Turkish infantry started. But one failure followed another. The situation was now hopeless. Osman Pasha's desperate attempt to make a breakthrough proved unsuccessful. The Turkish units retreated in panic. Soon a white flag was raised over the enemy positions. Osman Pasha gave himself up. His example was followed by

* The magazine *Bulgaria*, 1977, No. 10, p. 1

ashas, 128 staff officers, 2,000 junior officers, and 33,700 non-commissioned officers and soldiers. Trophies acquired were 73 field guns and 70,000 small arms.

Plevna was liberated at a high price. At its walls fell 20,000 Russian and 500 Romanian warriors. The Bulgarian people also contributed greatly to the victory over Osman Pasha's army at Plevna.

Thanks to the heroic storming and capture of Plevna the Russian liberating army could begin a further offensive. The fall of Plevna signalled the turning point in the war to liberate Bulgaria, for it freed more than 100,000 soldiers for the offensive beyond the Balkans. The Russian Army now disposed of 314,000 men and 1,343 field-guns against 183,000 men and 441 field-guns of the enemy.

One of the most responsible military operations in the Russo-Turkish War of 1877-1878 was the Russian Army's crossing of the Balkans. After Trnovo was taken, General Gurko decided to cross the Balkans with his detachment of 71,000 men through the little-known Khainkei Pass into southern Bulgaria. Realizing the complexity and danger of such a risky step, the detachment commander picked out a vanguard which was led by the experienced Major General O. E. Raukh. Bulgarian guides and scouts, actively participating in their country's liberation, tried to help the Russian forces in every possible way. The Bulgarian Khadzhi Stoyan told them that he had crossed this pass by a track leading from Trnovo to Kanlik Valley on a two-wheeled bullock cart and was prepared to guide the Russian troops.

It should be noted here that Western European military experts considered it impossible to cross the Balkans in winter. They may have been partially right, but they did not take into consideration one important thing—the Russian soldiers' heroism and selflessness. The command set the army the task of organizing a speedy crossing of the Balkans, so as not to give the enemy the chance to regroup its forces and fortify its positions. According to General Gurko's plan, the crossing was to begin

on December 12 and be completed two days later. But because of the extraordinarily difficult climatic conditions, nearly six days were spent on the crossing. Steep slopes, ice and frequent snowstorms accompanied by severe frosts prevented movement. A steady downpour of rain that drenched the soldiers in one detachment at the beginning of the operation turned into a heavy snowstorm as they climbed the pass. Their clothing froze and turned into an icy crust. They had nothing with which to build fires. Even the Bulgarian guides lost their way on the little-known track.

General V. D. Dandevil's detachment moved ahead into Baba-Gora Pass with great difficulty, sending the Bulgarian volunteers ahead to clear the road of snowdrifts. Further movement became impossible in view of a snowstorm that reached hurricane force from December 15 to 17 with a sharp drop in temperature. The wind "lifted great masses of speedily whirling snow... that turned into a real snowstorm threatening to bury everyone, and more than one of our brave men went to a cold grave there"*, wrote an eyewitness. The 5,000 strong detachment suffered significant losses from gales, frosts, sheets of ice, and snowstorms. Nearly 1,000 were incapacitated during the arduous six-day crossing. The inhabitants of the surrounding villages regarded with compassion the incredible difficulties that the Russian soldiers had to bear and tried to help them in every possible way. One participant in this winter march observed: "The Bulgarians everywhere greeted us with the greatest cordiality and willingly served as our guides without asking for compensation."**

Snowstorms swept away the work that had been done, and time and again it was necessary to dig out and clean the field-guns that were buried in snow.

* Puzyrevsky, A., "Vospominania ofitsera Generalnogo Shtaba o voine 1877-1878 gg. v Evropeiskoi Turtsii" (Memoirs of the 1877-1878 War in European Turkey by a Staff Officer), *Voennyi Sbornik*, St. Petersburg, 1879, No. 3, p. 257.

** "Borba s prirodoyu na Balkanakh v zimu s 1877 po 1878 god" (The Struggle Against Nature in the Balkans in the Winter of 1877-1878), St. Petersburg, 1884, p. 100.

New Bulgarian volunteers arrived to replace those at work. Rising to struggle against the enemy, the Bulgarian people's patriotic surge met with deep understanding on the part of the Russian soldiers and officers. The Bulgarian peasants' self-sacrificing work made a deep impression on one contemporary of the military operations: "I shall never forget," he wrote, "one tall, grey-haired old Bulgarian who set an example to all, working away without paying attention to his arms which had already been numb with cold for some time, until at last he was forced to see the doctor. He silently showed his strong, athletic arms, flayed up to his elbows and covered with blood; showed them as if he were suffering from no more than a splinter, while he trembled like a leaf with fever."* When urgent care was needed to save their defenders, the inhabitants of the town of Etropol took in sick and frost-bitten soldiers, gave them linen, blankets, and did everything necessary to help the suffering soldiers and officers.

The Bulgarian clergy and monks actively assisted the Russian Army. Archimandrite Makariy, the well-known superior of the Dormition Monastery in Trojan, and Georgiy, the chief of the Trojan District, who had distinguished himself in battle as a Bulgarian volunteer, rendered invaluable service to the Russian troops during their crossing over the Trojan Pass. Father Makariy (as he was called in General P. P. Kartsov's units and whose wise intervention had saved hundreds of Bulgarian families from Turkish savagery) stirred up the mountain population to aid the Russian troops all through the autumn. He also sent men out to clean the roads. In a letter dated November 23, Archimandrite Makariy wrote that his monastery's deacons were working at clearing the roads together with Voivode Tseko Petkov. Being well familiar with the Trojan monastery's surroundings, Archimandrite Makariy frequently accompanied the Russian officers on military reconnaissance. At the same time he was in charge of gathering information about the enemy. Bulgarians also helped to prepare the detachment for its further

march after crossing the pass. Archimandrite Makariy arranged for the baking of bread and preparation of provisions. The chief of the district, Georgiy, created a local guard in Trojan that assisted the Russian troops in their advance. Of all the Balkan passes the Trojan Pass was one of the least accessible in winter, and from the military point of view it was generally considered totally inaccessible. The crossing began on December 23, and on December 26 the pass was taken. The patriot under Voivode Tseko Petkov, of whom General Kartsov and other participants in the march spoke with deep respect, were the first to begin the crossing of the pass with the first echelon of the centre column of Russian troops.

A truly heroic spirit was needed to accomplish what the Russian liberating army had in crossing the Balkans. The Russian soldiers exerted incredible effort, experienced suffering and torment in crossing the Balkans in the cold of December, when the mountain heights were covered with ice and whipped by snowstorms. There were gorges and precipices everywhere, and the stony path was so slippery that it was impossible to know where to step. The horses stumbled, staggered and fell, became totally exhausted, and could barely follow the soldiers. At difficult moments it seemed as if you would lose balance and plunge headlong. The Bulgarian people greeted their liberators all the more joyfully and with deep enthusiasm in the valleys after the legendary storming of the severe Balkan heights.

It would be relevant here to recall the words of General Gurko's orders to the troops of the western units in connection with the liberation of Sofia. They are fully applicable to all the other troops that made the heroic Balkan crossing: "The crossing of the Balkans is completed. It is hard to know whether to be more amazed at your courage and fortitude in battles with the enemy or at your staunchness and endurance in the difficult struggle against the mountains, frost, and deep snow. The year will pass and our descendants will say proudly and triumphantly as they cross these wild mountains: 'Russian troops passed here and resurrected the glory of

* Ibid., p. 348.

the heroes of Suvorov's and Rumyantsev's days."* These words are also applicable to the Bulgarian volunteers who carried out brilliantly the Russian Command's orders.

The war was drawing to its victorious close. Sofia was liberated on December 23, 1877. By mid-January 1878, Russian troops had liberated nearly all of the Ottoman Empire's Balkan territory. Having exhausted their strength, the Ottoman forces were defeated on all fronts. The Russian liberating army moved into the heart of Bulgaria. The divisions under Generals Skobelev and Vyatopolk-Mirsky encircled the Ottoman forces at Shipka and then captured Fessel Pasha's army of 22,000, possessing 83 field-guns, at Sheinovo. The Bulgarian volunteers again participated actively in the battle at Sheinovo. In the battle at Philippopolis (today Plovdiv) from January 3 to 5, 1878, General Gurko defeated Suleiman Pasha's army, and on January 31, Adrianople fell to the Russian soldiers.

On February 19, 1878, at San Stefano, near Constantinople, a preliminary peace treaty was signed by the representatives of Russia and the Ottoman Porte on the basis of the truce concluded in Adrianople. The Russian victory created the objective conditions for winning the independence of all the Balkan states—Romania, Bulgaria, and Serbia—despite the fact that the conditions of the San Stefano Treaty were later significantly altered by the 1878 Congress of Berlin.

Today, a hundred years after the Russo-Turkish War it is still difficult to appraise the scale of the legendary feat performed by the Russian soldiers and Bulgarian volunteers who fought alongside each other on the field of battle for the freedom of the Bulgarian people.

The memorable months of the 1877-78 war of liberation are imbued with legendary aura for all Bulgarians, and every Bulgarian keeps the image of "Granddad Ivan"—the great Russian people—in his heart.

The Bulgarian people will always revere their liberator—Russia—which the classic Bulgarian poet, Ivan Vazov, eulogized in his poem:

* "Sbornik materialov...", No. 62, St. Petersburg, 1908, p. 185.

"O Russia! Thy name is holy,
Dear and fraternal.
And filled with hope for us
In the fiery dusk.
Thy name reminds us that
When we grieved, forgotten by the
world

We were illuminated
By a sweet and protective love
In our darkest of nights".

There are many symbols of the Bulgarian people's gratitude to their liberators. Hundreds of memorials erected throughout the country, as a sign of their love and infinite gratitude to their Russian brothers, recall the great feat of liberation performed a century ago.

Sofia, the Bulgarian capital, Pleven, Shipka, Sheinovo, Stara Zagora, and other cities have memorials for the generations to come showing the great and unbreakable friendship between the Bulgarian and Russian peoples. Many of these memorials have been built on the sites of historical battles where Russians and Bulgarians fought shoulder to shoulder. Beautiful parks, churches, squares, streets, and highways in many Bulgarian towns and villages are named in honour of the Russian soldiers who gave their life for Bulgarian liberation*.

Eternal glory and blissful repose to all the Russian soldiers who fell on the battlefield for the liberation of their long-suffering Bulgarian brothers from centuries of foreign domination!

Archpriest IOANN KHRISTOV,
of the Dormition Church,
Bulgarian Podvorye in Moscow

* In the autumn of 1944, during the Second World War, the Third Ukrainian Front commanded by Marshal F. I. Tolbukhin "followed in Granddad Ivan's footsteps" when it liberated Bulgaria from fascist tyranny. The Bulgarian people greeted them with bread and salt and flowers.

There are over 400 memorials in Bulgaria to Russo-Bulgarian friendship, monuments that are revered as shrines by the Bulgarian people. Foreign tourists travelling through the country also visit these places.

Epic of Heroism in the Prague Cathedral

The inside front cover of this issue features the Cathedral Church of Sts. Cyril and Methodius situated in Resslov Street, Prague. It was the scene of a tragic event 37 years ago, during the last world war.

On September 27, 1941, the German noble, Baron Konstantin von Neurath, considered too gentle by the Nazis, was removed from his post of Reichsprotector of Czechia and Moravia. He was succeeded by the SS Ober-gruppenführer and Police General Reinhard Heydrich, one of the most terrible men of the Third Reich.

The Czech Resistance Movement insisted on transferring parachutists to the country in cooperation with the British Royal Air Force and several attempts at it were made.

On Wednesday, May 27, 1942, at 10.30 a. m. in Holešoviči, Libeň District in Prague, two Czech patriots, Habčík and Kubiš, attacked Heydrich's motorcar: a grenade thrown by Kubiš exploded in between its rear wheels. Heydrich was gravely wounded and died on June 4. Kubiš and Habčík escaped and went into hiding. But the night that followed after the attempt on Heydrich's life the Nazis turned into nightmare for the country.

Meanwhile the people's avengers Habčík and Kubiš with other parachutists—Adolf Opalka, Jozef Valčík, Jaroslav Schwarz, Jozef Bublik and Jan Hruška—lay low in the crypt of the Orthodox cathedral in Resslov Street, Prague. They lived there from May 30.

On June 16, parachutist Karl Curda who turned traitor gave himself up to the Prague Gestapo and betrayed the majority of the places where the parachutists had been in hiding before the attack on Heydrich.

On June 18, 1942, early in the morning, about 350 Gestapo and SS-men surrounded the cathedral in Resslov Street. The Orthodox temple was empty: all members of its clergy who had agreed to hide the parachutists in the crypt were already arrested in the night. The skirmish lasted two hours; the Germans penetrated into the cathedral; the firemen came and started inundating the crypt with water.

The parachutists became exhausted; their ammunition had run out, but they reserved several cartridges for themselves—one for a man.

On September 3, 1942, representatives of the Orthodox Church were put on trial and the next day three of them—Bishop Gorazd, Father Vaclav Čik, dean of the cathedral, and Jan Zonnevend, chairman of the church council—were shot. On September 5, the Nazis shot Father Vladimír Petřen. But that was only the beginning of the persecutions suffered by the Orthodox Church in the Czech provinces. By the decree of December 26, 1942, she was banned, her property confiscated, her clergy arrested, many members of her laity driven to Germany for hard labour.

Now you can see a plaque on the southern wall of the cathedral; it is fixed over a narrow window of the crypt where the Czech patriots were in hiding. The stone round the window is riddled with bullets, it is a memorial too although a peculiar one. Wreaths are laid here, by the wall.

Now the cathedral is also a parish church where its dean, Archpriest Dr. Jiří (Georgiy) Novák, guides his now too numerous but faithful flock and addresses them from the ambo with moving words of a Christian homily.

But when services are over the cathedral is not empty. There are visitors there who would go towards the sanctuary where there is an almost imperceptible entrance to the crypt. Mrs. Božena (wife of Archpriest Bogumil Aleš, former dean of the cathedral), who is always on duty in the cathedral, removes the cord barring the way to the crypt.

For the believer the memory of those who perished is silent innermost prayer said together with a congregation in a church or offered up alone, in seclusion, prayer for those who accomplished an exploit and for those who assisted it and thus performed a no less feat—the feat bloodless, the feat of love in the Name of Christ, in the name of saving his neighbour. For it is said: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

The Third Theological Conversations in Kiev Between Representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR

October 1-4, 1978

Patriarch PIMEN's Message to the Participants in the Conversations

Beloved brothers in the Lord, it gives me great joy to welcome you all—representatives of the Russian Orthodox Church and of the Federation of the Evangelical Churches in the GDR—to our ancient spiritual centre of Kiev, where you have gathered to conduct our regular theological conversations. May God bless your forthcoming labours with success.

Our Lord Jesus Christ taught His disciples to *have love one to another* (Jn. 3. 35) and to be one in the image of the oneness of the Son and the Father (Jn. 17. 21-22). This divine behest from our Saviour is, we believe, the basis of the purpose of the ecumenical movement.

Now we can feel great consolation in love (Phil. 7) and true satisfaction on holding the fruitful development of fraternal ties between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR. I believe that the present theological meeting will successfully continue the development of mutual understanding and cooperation between us.

The theme of the present conversations: "The Sanctifying Action of God's Grace in the Church and Through the Church" concerns the fundamental principles of ecclesiology and soteriology and by dint of this, I believe, is of great significance for the development of our ecumenical dialogue, for the prospects of the longed-for unity in faith of divided Christendom, and for the success of our joint service for the good of mankind. The Orthodox Church professes that

grace is the power of God which assists the salvation of man. It abides in God from eternity in the predestination and holy purpose of salvation (2 Tim. 1. 9; Eph. 1. 4, 6). And the Redemption accomplished by our Lord Jesus Christ is itself an effusion of grace onto the human race (I Pet. 1. 13; Rom. 5. 21). The salvific grace of God (Tit. 3. 4-7) is bestowed upon men through the Church, that we may be reborn, regenerated and sanctified. The need for this action of God's grace is revealed to us in the very concept of fallen man, who is in need of God's special help, which would illumine his mind darkened by sin and would fortify his will in goodness.

The grace of God is a gift made to man, and not for services rendered (Rom. 11. 6; Tit. 3. 4-7), thus man must himself respond to its call and voluntarily follow its guidance. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev. 3. 20). Fortified with God's grace and created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2. 10), man is called upon to do good deeds unto his neighbour (Mt. 25. 31-46). This area of the Christian's service forms one of the sub-themes of the present conversations, namely "The Service of the Church for Justice in the World", which will undoubtedly concern the matter of zealous religious labour for the cause of worldwide peace, of strengthening justice and developing cooperation in

relations among all nations. I believe that the discussion of this matter will help consolidate the contribution of the Churches of our two countries to the strengthening of friendship between our peoples, a friendship which constitutes an important factor in bringing about stable and fruitful peace in Europe and the world.

I wish you all full success in carrying out the extensive programme of your

forthcoming theological conversations and invoke God's almighty blessing upon your labours.

Grace to you and peace from God our Father, and the Lord Jesus Christ (Rom 1. 7).

+ PIME

Patriarch of Moscow and All Russia

Moscow, September 28, 1978

S P E E C H

by Metropolitan FILARET of Kiev and Galich, Patriarchal Exarch to the Ukraine

Beloved brother in Christ, esteemed Bishop Dr. Werner Krusche, Your Grace, beloved brothers in Christ,

I am happy to greet you sincerely today before the opening of the Third Theological Conversations between representatives of the Federation of the Evangelical Churches in the German Democratic Republic and the Russian Orthodox Church in the ancient town of Kiev. The first rays of Christ's faith illuminated our land way back in the 1st century. It was here, near today's Kiev, in the oldest part of Russia, that St. Andrew the First-Called, preached and put up a cross on the Kiev hills. In the first half of the 10th century the Kiev Christians already had their own church dedicated to the Prophet Elijah. Here in 988, Rus was baptized under St. Prince Vladimir. In ten years' time, we shall be celebrating the 1000th anniversary of this auspicious event in the history of our people.

Starting in Kiev, which is called the mother of Russian cities in Russian chronicles, Christianity spread fast all over our country. The Russian Church, gaining canonical status under St. Vladimir, exerted a highly beneficial influence on the social and private life of the Russian people. She took part, for example, in making new, fairer laws, instituted the family, fought superstitions and atavistic pagan prejudices, resolutely denounced slavery. The

Church in Russia promoted and spread Christian education and ecclesiastic art. Trade and other beneficial contacts between Rus and the Christian states Europe grew in that period.

In the 11th century, monasteries were founded in Kiev. The Lavrentiev Chronicle says about Yaroslav the Wise († 1054) that in his reign "monks began to increase in number and monasteries came to be". Religious activities of the monasteries were enormous in Rus. They were important centres of education. Under their auspices, theological and historical works as well as fiction were translated from Greek into Old Slavonic; chronicles were written and the arts, such as icon painting, ecclesiastical music and calligraphy, thrived. Settlements with a regular agricultural economy sprang up round monasteries. During famines monasteries fed a great many people and built homes for widows and orphans. Monasteries were centres of cultural life, they inspired robust moral strength in people. All this came into being here, in Kiev, the cradle of Russian Orthodoxy.

Therefore, we regard it as providential rather than accidental that the Third Theological Conversations between the delegations of the Federation of the Evangelical Churches in the GDR and the Russian Orthodox Church, the main theme of which is "The Sanctifying Action of God's Grace in the Church and Through the Church" as well as "The Church's Ministry for Justice in the World", are to be held in Kiev.

Delivered before the opening of the theological conversations in Kiev

As Christ's Body, the Church is a spiritual organism whose life transcends the boundaries of the earthly, transient existence. But in existing on earth the Church Militant has, and must have, her earthly features and boundaries. The Church Militant is a human society with both internal and external properties. If the Church as life or organism is object of faith that cannot be seen or defined, the Church as an earthly society is visible and definable, and belonging or not belonging to her is something obvious and self-evident. Not the whole of mankind is part of the Church, but only the chosen.

How is it that if the Lord accepted the entire nature of man and identified himself with mankind in all its mutinity, that Christ's Body, His Church, eternally embraces only that part of humanity which is called to Christ through Holy Baptism, and only the chosen of the chosen live a true life in him?

Although Christ is preached to every creature (Mk. 16. 15) and all nations (Mt. 28. 19) yet not everyone hears and follows it, that is why not all are members of the Church. The salvation of mankind does not automatically follow entering the Church of Christ but depends upon voluntary acceptance or non-acceptance of Christ: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned* (Mk. 16. 16). Joining or not joining the church depends on faith or the lack of it and this is an inward, private act stemming from the depths of an individual's free self-determination. That is why not all members of the human family are members of the Church but only those who have opened their hearts to faith. Through faith they enter the church, and through lack of faith, leave it. The Church as an earthly society is, above all, a unity of faith, the faith that was preached to the world by the Apostles who were inspired by the Holy Spirit and commanded by the Lord Himself. An individual member's mind cannot compass the plenitude of faith, so it is preserved by the entire Church, being passed on from generation to generation as the Church's Tradition, and this Holy Tradition is the most generalized form of preservation by the Church

of her doctrine, which she does in different ways. Tradition is the live memory of the Church, containing the true teaching. This is not an archaeological museum or a scientific catalogue. Holy Tradition is a live force pertaining to a live organism. In the flow of its life it carries along its entire past with all its parts and of all times. The entire past is included in the present. The integrity and continuity of the Tradition are established through the Church's self-identification in all times. The Church has one life actuated by the Holy Spirit in all times. And although the historical form changes, the spirit remains unchanged throughout. For all differences between the epoch of the first Christians and our days, it has to be admitted that this is the same self-identifying Church carrying in the stream of her Tradition all periods of her history and binding together the communities of St. Paul with the Local Churches of today in the unity of life.

Our Lord Jesus Christ by founding the Church united the earthly with the heavenly. He sent down the Holy Spirit that dwells in the Church. The Holy Spirit abiding in the Church imparts His gifts to her, to each according to his need and merit. This life of grace is fulfilled in the Church for every member in its own individual way, mystically and unfathomably. Yet the Lord was pleased to establish a way, accessible to all, of receiving the grace of the Holy Spirit through the Holy Sacraments. Sacraments are holy rites in which under a visible sign an invisibly definite gift of the Holy Spirit is bestowed. In Sacraments the essential is the union of the visible and invisible, the outer form and inner content. They reflect the nature of the Church herself, which is the invisible in the visible and the visible in the invisible.

The Church has the power to invoke the Holy Spirit in the Sacraments. Pentecost, accomplished once over the disciples, is always accomplished in the Church in the Sacraments through Apostolic Succession, by the hierarchy. Therefore the power of the sacramental act is directly connected with the priesthood—where there are no priests there are no Sacraments (except Baptism). This does not mean that the Holy Spirit

is not there either, for His acts are not confined to the Sacraments alone. The Holy Spirit bloweth where He wills, and the act of grace of the Holy Spirit is not subject to any human authority, for no one knows where He comes from or where He goes to, but in the Sacraments of the Church knowledge and definite gifts of the Holy Spirit are presented. The Church has truly efficacious Sacraments, and this fact is one of the signs of the true Church. This efficacy depends on the hierarchy, Apostolic Succession and the preservation of the true teaching. Communion in the Sacraments and mutual recognition of the Sacraments is, therefore, one of the bases of Church unity.

Beloved brothers in Christ, we are satisfied with the development of fraternal relations between the Federation of the Evangelical Churches in the GDR and the Russian Orthodox Church, based on Christian love. Theological con-

versations are an important means strengthening Christian love, of establishing what we share in common in our faith, what unites us, and of gradual finding ways towards complete unity in faith. Theological conversations help promote cooperation between our Churches in ecumenical activities within the framework of the World Council of Churches and the Conference of European Churches, and in peacemaking. We are specially aware of the value of our dialogue arising from the fact that both our Churches operate in a socialist society.

Turning in prayer to our Lord Jesus Christ, Who founded His Church, we trust that He will bless the continuation of our theological conversations and crown our labours with beneficent results. We also believe that they will have a beneficial effect on the relations between our friendly peoples and will serve to strengthen peace on earth.

Bishop Dr. Werner Krusche's Speech at the Opening of the Third Theological Conversations

Your Eminence,

Gentlemen and beloved brothers,

I would sincerely like to thank Your Eminence for the heartwarming and kind welcome with which you have begun the third round of the theological conversations between our Churches. We have looked forward to this meeting because we have unclouded memories of the two previous sessions, in Zagorsk and Erfurt. We are no longer strangers to one another; indeed we each have the other's trust and this allows us to look into each other's eyes and to a certain extent into each other's hearts, to listen to one another with hope and to talk to one another openly and without circumlocutions. Needless to say, to feel fraternity alone as a result of theological conversations would be quite insufficient since our theological conversations pursue a formulated result, the increase of jointly held opinions. It, therefore, seems to me that as a prerequisite for theological dialogue it is necessary for the participants to know and acknowledge each other as men whom Jesus Christ might call His brothers and friends, even if the matter

of the ecclesiological quality of the communion is not solved.

The theological conversations between our Churches, which have been entrusted to us, have already proceeded some distance along the path we have worked out jointly. We, the Evangelical partners in these conversations, recall with deep emotion and gratitude at this hour that it was Metropolitan Nikodim (whose untimely death so saddened us) who had suggested, during the first visit of the delegation of the Federation of the Evangelical Churches to the Russian Orthodox Church in 1972, starting such theological conversations and who thus guided us to the path we are now following together. The first stop on this path was the dialogue held four years ago in Zagorsk. I think that the correctness of this path has been supported by tangible theological results.

In Zagorsk—after the necessary mutual explanations concerning our Churches' participation in the ecumenical dialogue—we very soon arrived at the question of the Church as the bearer of the Good News through her preaching and her life in a social situation which

defined by socialism. How do we, as
urches, convey the contents of the
ical Tradition of *the wonderful
rks of God* (Acts 2. 11) through our
teaching and our life for the sake of
en's salvation, and how do we help
em to understand their responsibility
life's social spheres? It seems to me
t this is the core question that gives
pecial colour and poignancy to our
nversations.

In Zagorsk we had the opportunity
express our mutual belief that
eaching the Gospel to every creature
all times was entrusted by the Lord
the Church and that it is the continua-
tion of the Acts of His Apostles. The
ternal meaning of this bearing of the
ood News is our Lord Jesus Christ,
ho was crucified for us, rose from the
ad, and ascended into Heaven. The
urch bears witness to all this
rough her life and the life of all her
members. Orally, this bearing of the
ood News takes the form of the ser-
mon and should help modern man build
s everyday life in accordance with
e promises and commandments of
od and steer it towards eternal salva-
n. The sermon is therefore an or-
anic component of divine service. The
inciple of separating the Church from
State has proved to be a libera-
on of the sermon from outside con-
ns and expectations. At the same
time it was noted that the preaching of
Good News and the confession of
us Christ teach believers to bear
nt responsibility for the development
life in society and make them care
ut the full development of any given
son as an individual and about the
eservation of his unimpaired dignity,
well as about finding solutions to
great problems common to all man-
d.

For this reason Zagorsk II made the
remely important news of God's
ngdom as present and future re-
y the theme of the conversations. We
ressed our mutual conviction that
message about God's Kingdom as a
ure promised by God strengthens hope
and serves as a criterion for shaping
lives in this world. God's Kingdom
spires us to bring the signs of this
be into line with God's Kingdom.
d's Kingdom comes not from inside

history but nevertheless with history
and thus draws us into its movement
towards the new creation when God
will be all in all. Talking about this,
we, the Evangelical participants in the
conversations, noticed with what urgency
you, our Orthodox brothers, spoke
about the reality of God's Kingdom mov-
ing us, authorizing and obliging us to
lead a life full of spiritual struggle
against Evil in all its possible mani-
festations. One of the final theses says:
"In preaching God's Kingdom, it is one
of the Church's tasks to bring up and
inspire men to create eternal values
here, on earth, by struggling against
any manifestation of Evil, any injustice,
against anything that is alien to God's
Kingdom."

This in principle decided the theme
of Zagorsk III: the Church as the place
where God's sanctifying grace is mani-
fested, transforming man for whom God
has prepared the future of His Kingdom
and making him serve the world in
which we live, a world defined by the
development of science and technology.
If I have understood correctly, this
means that the dialogue between the
Russian Orthodox Church and the Re-
formed Churches is dealing for the first
time with the theme of the Church not
as an abstract entity, but in the light
of what is done in the Church and
through the Church. This makes our
conversations especially responsible:
we look forward to it and together with
you we pray the Holy Spirit to enlighten
us and reveal us to each other.

We consider it a special privilege
that the third round of the conversa-
tions should be taking place in Kiev,
for this city is the cradle of Russian
Christianity. On my very first visit to
this metropolis, "the mother of Russian
cities", I was struck by the monument
to St. Vladimir which stands on the
banks of the Dnieper River in whose
waters Rus was baptized 990 years ago.
Kiev became the centre of the Russian
Orthodox spirituality—let us recall the
world-famous Pechery Monastery that
has a history of almost a thousand
years. I hope you will not censure me
as a bishop whose residence is in Mag-
deburg if I remind you that the con-
tacts between Kiev and Magdeburg date
back a very long time indeed.

Even before the official Baptism in 998, Grand Duchess Olga asked the German Emperor Otto I (who was later buried in Magdeburg cathedral) to send missionaries to her country. The emperor responded by sending Adalbert, a monk from the St. Maximin Monastery in Trier, to Kiev. This monk, unfortunately, did not succeed in the struggle with the pagans. On his return he became the first bishop of the newly established Magdeburg Archiepiscopate. So it can be said that here in Kiev I am following in the footsteps of a predecessor of mine. Kiev became the centre of Orthodoxy due to Petr Mogila's "Orthodox Prayer Book". This book was pu-

blished in Leipzig (where one member of our delegation is in charge of the theology department) for Western Christians, and in the 19th and 20th centuries was revised by Protestant theologians and republished. Furthermore Kiev's Theological Academy recognized the translation of the Church's Fathers.

Metropolitan Platon of Kiev said in the 19th century that on this earth the walls of the confessionals do not reach the sky. These words should inspire our conversations which we are glad to hold in this centre of Russian Orthodoxy which has always had contact with Christendom.

COMMUNIQUE of the Third Theological Conversations

The Third Theological Conversations between representatives of the Federation of the Evangelical Churches in the GDR and the Russian Orthodox Church (Zagorsk III) was held on October 1-4, 1978, in Kiev, at the residence of the Patriarchal Exarch to the Ukraine.

The first two conversations were held in Zagorsk (1974) and in Erfurt (1976).

Participating in the Third Conversations from the Federation of the Evangelical Churches in the GDR were:

Dr. Werner Krusche, Bishop of Magdeburg (head of the delegation);

Heinrich Rathke, Bishop of Schwerin;

Prof. Dr. Ernst-Heinz Amberg, Theological Department of Leipzig University;

Dr. Christoph Demke, Secretary of the Commission on Theological Conversations of the Federation of the Evangelical Churches in the GDR;

Probst Dr. Heino Falcke of Erfurt;

Prof. Dr. Günter Haufe, Theological Department of Greifswald University;

Docent Dr. Günter Schultz, Higher Catechetical Seminary of Naumburg;

Docent Dr. Wolfgang Ullman, Berlin Theological Institute of the Evangelical Church, Berlin-Brandenburg;

Superintendent Dr. Christoph Wetzel, Dresden.

From the Russian Orthodox Church:

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

Archbishop Mikhail of Astrakhan and Enotaevka, Magister of Theology;

Archpriest Nikolai Gundyaev, professor at the Leningrad Theological Academy;

Archpriest Ioann Belevtsev, professor at the Leningrad Theological Academy;

Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

Archpriest Gennadiy Yablonsky, editor of *Stimme der Orthodoxie*, the journal of the Central European Exarchate;

Archpriest Vladimir Mustafin, staff member of the Department of External Church Relations, director of postgraduate studies at the Moscow Theological Academy;

Dr. Konstantin E. Skurat, professor at the Moscow Theological Academy;

Prof. Konstantin M. Komarov, of the Moscow Theological Academy.

Bishop Makariy of Uman, Vicar of the Kiev Diocese, also attended the conversations.

Before the opening of the conversations, the members of the delegations attended the Orthodox Liturgy held in the domestic chapel in the residence of the Patriarchal Exarch to the Ukraine. Metropolitan Filaret of Kiev and Galich

Bishop Dr. Werner Krusche exchanged greetings.

Immediately after the Liturgy, the Third Theological Conversations were officially opened. The heads of both delegations—Metropolitan Filaret and Bishop Dr. Werner Krusche—made speeches.

The main subject of the Third Theological Conversations was "The Sanctifying Action of God's Grace in the Church and Through the Church". The following papers were read on this main subject: "The Church as the Creation of Grace"—Prof. Dr. E.-H. Ameling; "Grace in the Church and Through the Church"—Archbishop Michael of Astrakhan and Enotaevka; "The Church as the Place of Sanctification (17. 17-19)"—Prof. Dr. K.E. Skuratov; Superintendent Dr. Ch. Wetzel; "The Service of the Church for World Justice"—Jrobst Dr. H. Falcke and Archpriest Aleksandr Kravchenko.

The results of the discussions that followed are reflected in this communiqué and in a résumé on each theme jointly agreed upon by the participants. The conversations were profound and sincere. The participants experienced joy of communion in Christ, the feeling was promoted further by the daily joint prayer which the delegations led in turns.

For the first time the subject discussed in a dialogue of this kind was the question of the self-awareness of the Church—the Body of Christ—as reflected in the Orthodox and Evangelical traditions. In these conversations we experienced an increase in mutual understanding and trust—a result of the theological and ecclesial contacts between representatives of the Moscow Patriarchate and of the Evangelical Churches.

The members of both delegations agreed that ecclesiology strives to unite and preserve the Christological aspect and the significance of God's grace in the life of the Church, because the supreme expression of God's love for man was manifested through the Incarnation and Redemption. Through Son of God the plenitude of the grace of the Holy Spirit Who is present in Christ's Church is communicated to them and gives them the strength necessary

for salvation. Our Lord Jesus Christ Himself is, in the Holy Spirit, the source of new life and of sanctification. It was underlined that the Church and grace are not the same thing, although they are organically interconnected in an inseparable way. Through grace, man not only obtains faith as a prerequisite and a way of salvation but also enters into communion with his brothers in faith. The power of Divine Grace helps to overcome the separation and estrangement between Christians, Churches and nations.

During the conversations, differences in the teachings on the priesthood and the understanding of some of the Church's Sacraments were revealed.

The participants in the conversations agreed that such questions could be worked out not only by means of theological conversations at summit levels but also by serious theological research and mutual studies of the Churches' spiritual life and inheritance.

Some participants expressed the opinion that despite their complexity and importance, the problems of ecclesiology should not be allowed to dominate over matters of more general importance to Christians such as, for example, the problem of bringing God's Word to man and of serving the vital needs of the contemporary world.

Fulfilling their obligations in the context of the ecumenical movement, the participants studied the matter of the Church serving world justice, a part of the World Council of Churches' programme of struggle for a just, participatory and sustainable society.

The participants expressed the opinion that in their service to justice Christians are guided by Divine Justice, as testified to in the Holy Scriptures and given to all men in Jesus Christ as liberating, regenerating and reconciling charity. Divine Justice in Jesus Christ gives us hope in mankind's future, overcomes paralyzing passivity and inspires us to work for the achievement of greater justice among men and nations.

The modern world must solve ecological problems caused by the rapid development of science and technology. It must also find a solution conducive

to the peaceful and economically just coexistence of all peoples. In his responsibility before God, in his reliance on God's promise to all creation, man, who is the guardian of life on earth, should take care to preserve the environment and natural resources for future generations.

In international relations peace and justice are inseparable. Christians and the Churches should fight for disarmament, should struggle against the arms race which makes it impossible to establish economical and social justice and increases the threat of a new war endangering life on earth. Christians and the Churches should contribute to strengthening mutual trust, cooperation and friendship among nations and in so doing help to consolidate peace.

During the fraternal dialogue, there reigned an atmosphere of mutual sincerity and love and the participants in the conversations sensed their communion in Christ, a communion that is bringing closer their Churches, their nations, to which they belong, and the socialist states in which they live.

On October 3, the participants attended the divine service in Kiev's St. Vladimir Cathedral. When the service ended, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, greeted the representatives of the Federation of the Evangelical Churches in the GDR. Bishop Dr. W. Krusche spoke in response.

On October 4, an Evangelical Eucharistic Service, at which the delegation of the Moscow Patriarchate was present, was held at the residence of the Patriarchal Exarch to the Ukraine.

On October 5, the participants familiarized themselves with the city's religious and cultural life. They visited the Convent of the Protecting Veil where a dinner was given in their honour. On the same day, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, gave a reception in honour of the participants in the Third Theological Conversations.

On October 6-7, the representatives of the Federation of the Evangelical Churches in the GDR spent two days in Odessa where they were received by Metropolitan Sergiy of Odessa and Kherson.

On October 8, they took part in the celebrations of the Feast of St. Sergius of Radonezh in the Trinity-St. Sergius Lavra in Zagorsk and were received by His Holiness Patriarch Pimen of Moscow and All Russia.

On October 9, the delegation was received in Moscow by Metropolitan Venalii of Krutitsy and Kolomna, Head of the Department of External Church Relations.

The members of the delegations consider it fruitful and useful to continue the dialogue. The next (fourth) theological conversations will be held in the German Democratic Republic.

The delegation of the Federation of the Evangelical Churches in the GDR expressed its sincere gratitude to Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, the Russian Orthodox Church and to all those who had hosted the delegation from their heartfelt hospitality, help and fraternal love.

The communique was signed on behalf of the Federation of the Evangelical Churches in the GDR by Bishop Dr. Werner Krusche, Bishop Heinrich Rathke of Schwerin, Prof. Dr. Ernst Heinz Amberg, Dr. Christoph Demkowicz, Probst Dr. Heino Falcke, Prof. Dr. Günter Haufe, Docent Dr. Günter Schultz, Docent Dr. Wolfgang Ullman, Superintendent Dr. Christoph Wetzel.

The communique was signed on behalf of the Russian Orthodox Church by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archbishop Mikhail of Astrakhan and Enetaevka, Magister of Theology; Archpriest Nikolai Gundyaev, professor at the Leningrad Theological Academy; Archpriest Ioann Belevtsev, professor at the Leningrad Theological Academy; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archpriest Gennadiy Yablonsky, editor of *Stimme der Orthodoxie*, the journal of the Central European Exarchate; Archpriest Vladimir Mustafin, staff member of the DECR, director of post-graduate studies at the Moscow Theological Academy; Dr. Konstantin E. Skurat, professor at the Moscow Theological Academy; Prof. Konstantin M. Komarov, of the Moscow Theological Academy.

RÉSUMÉ

of the Papers by Prof. Dr. Ernst-Heinz Berg, "The Church as the Creation of Grace", and Archbishop Mikhail (Mudyugin) of Astrakhan and Enotaevka, Magister of Theology, "Grace in the Church and Through the Church"

1. The action of Divine Grace extends over the entire visible and invisible world. In the New Testament grace is mainly understood as the act of God aimed at saving mankind from sin and death.

2. The highest expression of God's love for the world (Jn. 3. 16; Jn. 15. 11) is the Incarnation of the Son of God and the Redemption accomplished by Him. For the plenitude of grace comes to us through Him (Jn. 1. 17; Tit. 2. 11).

3. Jesus Christ founded the Church, and on the day of Pentecost sent unto her from the Father (Jn. 15. 26) the Holy Spirit (Acts 2) Who since that time dwells permanently in the Church (Jn. 14. 17), guiding her into all truth (Jn. 16. 13), and imparting to her the grace-bestowing power necessary for men's salvation (Jn. 3. 5; Mk. 16. 15-18).

4. The Church as the Body of Christ is the instrument of Divine Grace which is given, communicated to her members and is received by them in many different ways, mainly in the preaching of Christ as the power of God and the wisdom of God (1 Cor. 1. 24), in the celebration of the Sacraments and other holy rites.

The Church and grace are not the same and the same, but they are organically and inseparably inter-connected (see the résumé on the second theme, point 5).

5. Speaking of the Church as a grace-bestowing manifestation of the salvific will of God ("as the creation of grace", see the German text), we thank God the Father Who grants men the Church, through her Founder the Son of God, Jesus Christ, Who dwells in her in His Holy Spirit.

6. A man comes to the Church, wishing to use the grace that acts in her which he obtains in her through God's mercy, for his purification and sanctification.

7. The action of grace also takes place outside the Church (Jn. 3. 8; Lk.

9. 49-50). Yet here, too, God pours His grace onto the world also through the Church (Mt. 13, 33) not only through the direct preaching of the Gospel by her (Mt. 28. 19), but also through her prayer (1 Tim. 2. 1-5), through the Christian life of her members (Mt. 5. 16), through the very fact of the presence of the Light of Christ in her (Jn. 12. 35-36, 46).

8. Grace does not suppress the personal will of an individual but frees it from the power of sin (Rom. 5. 20-21; 6. 19-20) to grow in sanctity. Everyone can accept, with the help of the Holy Spirit, the will of God, or defy it. The free acceptance of grace always results from the interaction of the Lord and man by virtue of the Grace of God's action (Phil. 2. 13).

9. Through the action of grace, man does not only obtain faith as the condition and way of salvation but also enters into communion with his brothers in faith—the other members of the Church.

The power of grace is so great that it overcomes division and estrangement between Christians, Churches and nations.

10. Christians should constantly pray that grace be sent to them so that it may awaken them and make them capable of serving God and men.

Note: It should be borne in mind that the meaning of the Russian word *blagodat* does not exactly coincide with that of the German *gnade*.

Prof. DR. ERNST-HEINZ AMBERG
Archbishop MIKHAIL (Mudyugin)
of Astrakhan and Enotaevka,
Magister of Theology

RÉSUMÉ

of the Papers by Superintendent Dr. Christoph Wetzel and Prof. Dr. Konstantin E. Skurat on the Theme "The Church as the Place of Sanctification" (Jn. 17. 1-19)

The contents of the papers and the discussion held on them showed that the sides agree on the following:

1. Divine Grace has appeared in the God-Man Person of Jesus Christ the Saviour (Tit. 2. 11), Whose words and deeds are the essence of spiritual life

through which man enters into the Kingdom of God.

2. As the Father sent the Son into the world, even so the Lord sends His disciples into the world (Jn. 17. 18; 20. 21) and sanctifies them through the ills of the Holy Spirit (Acts 1. 8; 2. 33).

3. The Lord founded the Church to lead men into the Kingdom of God through repentance and sanctification. The Church has everything necessary for the attainment of this goal.

4. Christ is the Head of the Church, the Church is his body, the fulness of him that filleth all in all (Eph. 1. 22-23). As her Head, our Lord Jesus Christ in the Holy Spirit is the Fountain of new life and sanctification in His Church.

5. The Lord gave His Church the Word of God and the Holy Sacraments as means of sanctification. Prayer and other holy rites serve the same purpose.

6. The validity of the Sacraments does not depend on the personal virtues or shortcomings of the administrator.

7. The Church's salvific mission includes also serving contemporary mankind in its vital needs and in the settlement of urgent problems.

Major differences of opinion were revealed between the sides in the teaching on the priesthood, in the understanding of certain Sacraments, in their number, and in the significance of other holy rites embracing Christian life.

Superintendent Dr. CHRISTOPH WETZEL
Prof. Dr. KONSTANTIN E. SKURAT

RÉSUMÉ
of the Papers by Probst Dr. Heino Falcke
and Archpriest Aleksandr Kravchenko
"The Service of the Church for World
Justice Featured by the Development
of Science and Technology"

1. Christians are called to serve the establishment of the Kingdom of God, simultaneously being the builders of "the city on earth", for the Son of God was made flesh, and here in history the coming Kingdom of God must find its analogue in the social life of men.

2. In their service for justice in the world, Christians are guided by God's

justice which is testified to in Holy Scripture and granted to all men in Jesus Christ as the liberating, renewing and reconciling charity.

3. The modern world faces the following task: to solve the ecological problem resulting from the scientific and technological civilization and the problem of a peaceful and economically just coexistence of nations.

4. In order to solve the ecological problem, Christians in the Church must in the light of their faith in God the Creator, review the role and aim of man in God's creation. In his responsibility before God, in solidarity with God's creatures and trusting in God's promise to every creature, man, as the guardian of life on earth, must serve ecological justice. Concern for the preservation of the environment and natural resources for the coming generations should lead to the realization of the interdependence between man and nature, while science and technology must treat nature with the utmost care when dealing with the questions of the interdependence between man and nature. A proper balance should be achieved between economy and ecology, and both should be guided by humanitarian goals.

5. In relations among nations peace and justice are inextricably bound. Christians and Churches must fight for disarmament and against the arms race, because the arms race renders impossible the establishment of economic and social justice and increases the danger of a new war which poses a threat to life on earth. Christians and Churches should make their contribution to the strengthening of mutual trust, cooperation and friendship among nations and thereby promote the strengthening of peace.

To achieve justice among nations it is important to advocate the development and independence of economically underdeveloped countries, promoting thereby the cooperation of countries as equal partners in the economic, scientific, technological and cultural spheres. Injustices in international structures, which increase the gap between the propertied and the unpropertied, should be abolished in the name

Address of Metropolitan ALEKSIY of Tallinn and Estonia

Your Eminences, Your Graces, most worthy fathers, beloved brothers and sisters in the Lord,

With the blessing of His Holiness Patriarch Pimen, who is now paying a eternal visit to the Primate of the Armenian Apostolic Church at Echmiadzin, we shall say a prayer, after Divine Liturgy in this Patriarchal Cathedral of the Epiphany, for the repose of the soul of His Holiness Pope John Paul I who has died in the Lord. The Primate of the Roman Catholic Church died suddenly in the night of September 28.

Only recently, on August 26 of this year, he was elected by the conclave of Cardinals Primate of the Roman Catholic Church which had been widowed by the death of Pope Paul VI. After election, taking a new name in accordance with the tradition of the Roman Church, Cardinal Luciani, Patriarch of Venice, adopted the name of John Paul I, apparently symbolizing his intention to continue the cause and ministry of his glorious predecessors, John XXIII and Paul VI, whose pontificates were distinguished by a success-

ful development of fraternal contacts between our Churches and laid the beginnings of fruitful theological conversations. They gave a lot of attention to the questions of achieving Christian unity. The predecessors of the late Pope John Paul I consistently urged the

delivered in the Patriarchal Cathedral of the Epiphany before the prayer for the repose of the soul of the late Pope John Paul I on October 1, 1978.

the justice of God Who is with the weak and the oppressed. God's justice in Jesus Christ grants us hope for the future of humanity. It overcomes paralyzing passivity and inspires us to work for the sake of greater justice among men and nations.

Probst Dr. HEINO FALCKE
Archpriest ALEKSANDR KRAVCHENKO

securing and strengthening of international peace, security and disarmament, regarding it as the most vital and topical problem of our times. Pope John Paul I was determined to follow the same path.

However, the pontificate of the late Pope John Paul I was short. His sudden death once again enveloped in mourning and grief the Roman Catholic Church. We share with all our hearts her sorrow for the tragic loss.

His Holiness Patriarch Pimen and the Holy Synod conveyed their deepest condolences to the Plenitude of the Roman Catholic Church and decided to send a delegation from the Moscow Patriarchate, led by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, a permanent member of the Holy Synod, to the funeral of the late Pope John Paul I.

And now, beloved fathers, brothers and sisters, let us offer up our prayers to God for the repose of the soul of His Holiness Pope John Paul I, who died in the Lord, in the eternal mansions of Heaven. Amen.

PRAYERS FOR THE DEAD SAID IN THE PATRIARCHAL CATHEDRAL

On October 1, 1978, His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany. After the Liturgy, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Vologda, Archbishop Khrizostom of Kursk and Belgorod and Bishop Iov of Zaraisk, assisted by Moscow clerics, held a service for the repose of the soul of His Holiness Pope John Paul I.

It was attended by staff members of the synodal departments, representatives of the Moscow theological schools and parishioners. Soviet and foreign newsmen were also present.

His Eminence Metropolitan Aleksiy delivered an address (see above).

St. Makariy of Kanev, Miracle Worker

(On the 300th Anniversary of His Death)

St. Makariy also showed a local judge, who could be bribed, the evil of his ways. The saint began to send him money from his own pocket. Realizing his error, the judge asked forgiveness of St. Makariy and began to defend the poor and humiliated without any recompense.

When visiting the town of Pereyaslav St. Makariy went to the home of a family, the head of which had been paralyzed for two years. The man's family asked the saint to administer Holy Unction. As St. Makariy was anointing the sick man with holy oil, the latter was cured.

As the superior of Kanev monastery, St. Makariy again had to oppose efforts by the Poles to dispose him towards union with Rome. In order to force him to take this path, the Polish Government instigated the Tatars to make unexpected attacks on the monastery. These attacks did not significantly damage the monastery for some time, as it was defended by Cossacks and the local population. But one day St. Makariy had a vision. He saw a dark cloud filling the monastery. In this way the Lord was warning the superior of an impending disaster. St. Makariy gathered the brothers and parishioners together and persuaded them to keep firmly to their holy faith, for they must all "attain their crown through their feat, and in no other way". St. Makariy predicted exactly the time of the monastery's destruction and his own death.

On September 4, 1678, the Turks and Tatars launched an attack on the town of Kanev, sailing up the Dnieper River on boats. When he saw the Turkish

horsemen, St. Makariy prayed: "O Lord, fortify my faith, that I may be faithful to Thee." That same day Kanev was captured, and the next day the Turks burst through the gates into the monastery. St. Makariy met them wearing a monk's coarse habit and carrying a cross in his hands. The Turks seized him and demanded that he hand over the monastery treasures. "Where have you hidden them?" they shouted. "I have neither hidden them nor gathered them together," answered St. Makariy, "for my treasures are not on earth but in Heaven." The saint responded to all his captors' threats thus: "If I endure with Him, I shall reign with Him, but if I deny Him, He shall deny me also." Then the Turks stretched him out in the form of a cross and began to scourge him, stab him with spears and slash him with their swords. The saint's tormenters broke his arm at the elbow and his left leg at the knee, cut off the toes on both his feet, and slashed him with their swords. Unable to help their advocate, the people sobbed and called out: "O father, our father!" When they finished torturing him, the Turks cut open his chest and heart. It took place on September 7, 1678.

Those who had witnessed St. Makariy's martyrdom carried his body into the monastery church, and barricaded themselves inside for safety. But the Turks returned, laid kindling round the church and set fire; all within were burned to death. When the inhabitants of the town, who had survived, sorted out the bodies of the dead, they found one body whole, "as if alive" — the body of St. Makariy, still wearing his coarse habit and pectoral cross, and holding a cross in his hand.

The unburnt body was placed in a coffin and buried on September 8 on the spot where the prothesis of the

Continued. For the beginning see JMP No. 11, 1978.



Renovated Cathedral of the Holy Trinity in the Pochayiv Lavra of the Dormition—viewed from the western entrance

(see p. 18)



His Beatitude Shnork Galustian, Armenian Patriarch of Constantinople, His Holiness Supreme Patriarch Catholicos Vazgen I of All Armenians and His Holiness Patriarch Pimen of Moscow and All Russia in prayer before the opening of the festive meeting devoted to the 70th birthday of Catholicos Vazgen (above). Participants in the celebrations of the Armenian Apostolic Church by the entrance to the Supreme Catholicos's residence in Holy Echmiadzin (bottom—see p.



memorial to the Russian warriors in the Oshakan Field (right—see p. 7). Conducting a panikhida for the Russian warriors by the memorial to them in the Oshakan Field
(bottom—see p. 7)





ST. PETER OF ALEXANDRIA, THE HOLY MARTYR
(†311, feast day November 25)

Upholding the consubstantiality of the Trinity which is above all essence Thou didst crush Arius by showing us that the Son is inseparable from the Godhead and of the same substance as the Father and the Holy Spirit

(Sticheron from Doxology, Tone 8)

ernt church had stood. The saint's body lay in the ground ten years. In 1688, restoration work began on the church. When the saint's grave was opened, his remains were found incorruptible. That same year, the Council of Bishops canonized the martyred Archimandrite Makariy.

Because Kanev monastery was still in danger of being attacked, St. Makariy's holy relics were solemnly translated on May 13, 1688, to Pereyaslav's rectoral Church of the Resurrection. The saint's beloved "Homilies of St. John Chrysostom on the Fourteen Epistles of St. Paul" (Kiev edition, 1621-23) with the words "Makariy, Hegumen of Ovruch" entered in the saint's hand on one of the pages was also taken there. In the days of Bishop Zakhary Kornilovich, St. Makariy's relics were translated in 1713 to a newly-built church in the Pereyaslav Monastery of Michael, and after the latter's closure the relics were placed in the Pereyaslav Monastery of the Ascension on August 4, 1786. In 1942, the holy relics were translated to the Trinity Church in the town of Cherkassy, and in 1965 they were laid to rest in the Church of the Nativity of the Blessed Virgin in Cherkassy. This was certainly a sign of Divine Providence, for St. Makariy died on the eve of the Feast of the Nativity of the Blessed Virgin and was buried on the feast-day itself.

In 1975, with the blessing of the Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Kiev and Galich, the service of revesting St. Makariy's holy relics was conducted, with a festive vesper in his honour, in the same church.

Each year on the anniversary of St. Makariy's death, September 20 (7), on the day commemorating the translation of his holy relics, May 26, Divine Liturgy is solemnly celebrated, usually led by Metropolitan Filaret of Kiev and Galich, in the Chernihiv Church of the Nativity of the Blessed Virgin. Every Thursday evening if there is no polyeleos feast the following day, a moleben is held before the saint's shrine, with the reading of the Akathistos to St. Makariy. The memory of St. Makariy, who was a mon-

del of love for God and one's neighbour, loyalty to the Orthodox Faith and his homeland, and steadfastness in the face of suffering, is deeply revered by the believers.

Archpriest EVGENIY BARSHCHEVSKY

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N O T E

The deep veneration of St. Makariy († September 7, 1678) is reflected in liturgical works. Two services, three akathistoi, and six prayers have been dedicated to St. Makariy of Kanev.

The service currently used in the Church of the Nativity of the Blessed Virgin in Cherkassy (where the saint's holy relics repose) and in the Convent of the Protecting Veil of the Mother of God in Kransnogorsk (where his memory is also deeply revered) are published in the "Menaion for September" (Moscow Patriarchate Publications, Moscow, 1978).

Another service evidently composed in Ovruch is less known. This service makes no mention of

the translation of St. Makariy's holy relics to Pereyaslav (feast day, May 13) in 1688, although it speaks of their invention and incorruptibility: "O multitude of miracles! The Just Judge hath extolled St. Makariy's obedience and humility on earth, and by his incorruptibility and many miracles hath shown the benefit of prayer to him" (fourth sticheron on "Praise ye the Name of the Lord"). That this service originated in Ovruch is shown by its reference to St. Makariy as "the Miracle Worker of Ovruch and Pereyaslav". This is the only text retaining a reference to Ovruch. The reference to Pereyaslav could have been added at a later date. The text of the service refers to Ovruch three times: "O let us praise the sanctified life of our father, St. Makariy, holy son of the town of Ovruch..." (first sticheron on "O Lord, I have cried"); "He departed from his parents' home with gratitude and he went to the monastery in Ovruch..." (first sticheron in the liturgy); "All offer their praise to St. Makariy, blessed son of Ovruch..." (Exapostilarion). The troparion of the service, Tone 4: "Christ descended from Heaven for our sake, and thou hast followed Him in thy feats, Father Makariy. Pray to Him to grant us who revere thee forgiveness for our sins, fill our hearts with love and humility, and save our souls". Kontakion, Tone 4: "By the incorruptible beauty of thy humble life thou hast glorified God on earth and taught men to preserve the purity of their divine faith, thy death was a martyr's feat, and God hath glorified thee, St. Makariy the Martyr, our father". Canon, Tone 5 with the acrostic: "I sing St. Makariy of blessed memory". This service contains the well-known prayer: "O swift intercessor in misfortune for those who turn to thee in faith, St. Makariy the Martyr..."

There exist three akathistoi to St. Makariy written at different times. The oldest and most extensively used akathistos was written in Pereyaslav. St. Makariy is referred to as "the Miracle Worker of Pereyaslav" in the title and all the oikoi and the first kontakion end thus: "Rejoice, St. Makariy, Miracle Worker of Pereyaslav". This akathistos (which we shall conditionally call 'the first') is used today in the Krasnogorsk Convent of the Protecting Veil of the Mother of God (it begins: "O St. Makariy chosen by God as a true warrior of Christ..."). It contains, two prayers: "O St. Makariy, all-glorious, all-blessed, long-suffering, most beautiful and miraculous..."; "O God-bearing Father Makariy, saintly and all-glorious, long suffering and all-blessed...". (Published in the collection: "Prayers to God, the Most Blessed Virgin and Saints, to be Read at Molebens and Other Services". Synodal Printing Press, Petrograd, 1915, pp. 80-81. There is one more prayer included: "O God, Who art One in charity, inexhaustibly rich and generous!...").

The second akathistos begins: "O St. Makariy, chosen by God and sufferer for Christ..." and also originated in Pereyaslav (the saint is referred to in the title and the oikoi of this akathistos as in the first akathistos). This akathistos is shorter than the first one and is used less often. It contains the prayer: "O most glorious martyr for Christ, St. Makariy, speedy intercessor and fervent protector for those who come to you...".

This akathistos served as the basis for the third akathistos, which is used today in the Church of the Nativity of the Blessed Virgin in Cherkassy. In this last akathistos the saint is referred to as "the Miracle Worker of Pereyaslav and Kaniv". and the oikoi end with: "Rejoice, St. Makariy, Miracle Worker of Pereyaslav and Kaniv". The first kontakion of the second and third akathistos are fully identical, with the exception of the last words in the saint's title. The beginning of the first oikos in the second akathistos is: "Creator of the Angels and Lord of all creation, Who hast known about thee since thy conception". The second oikos in the third akathistos: "Creator of the world hath made thee earthly gel and man of heaven since thy conception". That this third akathistos originated in Cherkassy is shown by the twelfth oikos, which says: "Rejoice, O heavenly patron of our land, the town of Cherkassy, and our holy church, for thy holy relics repose here...". It contains the prayer: "glorious martyr, St. Makariy, swift intercessor and fervent protector for all those who turn to thee to pray to our Saviour by thy intercession before the Lord...".

Let us compare one of the oikoi (oikos) from all three akathistoi. Akathistos 1: "Thou art imbued with divine light, Father Makariy, shining in Christ's Church among the multitude of witnesses of faith, as one of them, for when the monastery church was renewed ten years after thy death, thy sacred tomb was invented and in it were thy holy, incorruptible relics, since then many men have come in reverence to thee to venerate and to pray for help, even after thy holy relics were translated to Pereyaslav".

Akathistos 2: "Thy luminous candle hath shone over the world, for after ten years thy grave was found and thy relics were invented at the place of thy burial, and were placed in a newly-built church, whither many people from the cities and villages have come to bow down to thy incorruptible remains, even after thy holy relics were translated to Pereyaslav...".

Akathistos 3: "Thou wast a candle and light of thy life, St. Makariy, and so thou art today the faithful; ten years passed after Kaniv was destroyed and thy sanctified relics were invented and placed in a newly-built monastic church, and there they worked many miracles and they continued to do even after they were translated to Pereyaslav".

All the services, akathistoi and prayers written at various times in the Ukrainian people's history are filled with faith in the saint's intercession against enemies of the Church and homeland and in his help in times of grief.

Very few icons of St. Makariy have come down to us. This is due to the fact that the region where the saint is most revered was repeatedly sacked by enemy invaders. The "Icon-nation for September" (Moscow, 1978) contains a depiction of St. Makariy. We are publishing the revered icon of St. Makariy from the Church of the Nativity of the Blessed Virgin in Cherkassy for the first time in our journal (p. 8 of the colour inset); another icon in the same church is located beside the shrine of St. Makariy.

ALEKSANDR TRUBACH

St. Peter the Archbishop of Alexandria

The above is the title of an article by Deacon Petr Veretennikov published in the Russian issue of the *JMP* (1978, No. 12) on the life work of one of the most outstanding early Christian saints (†311). The Apostolic Succession of the Priests of the Alexandrian Church goes back all the way to the Apostle Mark. The Holy Fathers testify that the Books of the Old Testament were translated from Hebrew into Greek, even before the Nativity of Christ, in Alexandria, a city famous for its museum and library. Alexandria was the centre of the Jewish Diaspora and also the Hellenic philosophy, with which Christianity had lively contacts. Furthermore, the formation and development of the Alexandrian Church and of Alexandrian theology were dangerously influenced by heresies which St. Peter zealously exposed.

Researchers believe that St. Peter's works were written at the end of the century, when he was a presbyter trying to reduce the influence of pagan philosophy and the teaching of Origen was quoted by the pagans.

St. Peter succeeded St. Theona as Bishop of Alexandria after his death in year 300. In 303, the Emperor Diocletian (284-305) began a bitter persecution of Christians which continued through the year 311.

From the very beginning of this persecution St. Peter lived in Mesopotamia, Syria, Palestine, and on the islands, but carefully followed the events in Alexandria from his place of exile. During that difficult period, Melitius, Bishop of Lycopolis, abandoned his diocese and began meddling in Alexandria's affairs. This led to a schism in the Church in approximately year 305.

In 306, St. Peter returned to Alexandria. He called a council at which the question of how to eradicate the schism and to readmit to the Church those who had fallen away was discussed. The Church allowed herself to be guided by St. Peter's rules. Bishop Melitius was excommunicated. In the following years St. Peter de-

voted a great deal of work and energy to fighting the new heresy—Arianism.

In 311, when the persecution was nearly over in the West and in Egypt, and the emperor had signed an edict permitting Christian services to be held freely, St. Peter was imprisoned on the orders of Maximin, the ruler of the Roman Empire's eastern regions, and later executed.

Some images of St. Peter of Alexandria have been preserved in the Russian Orthodox churches. A fresco of him in the Nereditsy Church of the Saviour in Novgorod dates back to the 12th century and another may be seen in the cupola of St. Michael's Church in the Skovorodsky monastery.

The author of the article notes the fact that very few excerpts from the saint's works have reached us. This is understandable since St. Peter's writings date for the most part from before Diocletian's persecution—during which churches, sacred vessels, and holy books were destroyed. The writings of St. Peter shared the same treatment. Fragments of the works of the great Alexandrian have reached us mainly through the works of the other Holy Fathers.

The only extant book is *The Rules of St. Peter, Archbishop of Alexandria and Holy Martyr, from His Sermon on Repentance*. The Church at the time guided herself by his rules. The rules are notable for the fact that they are theologically well-grounded on Holy Scripture. In the 12th century Byzantium's canonists wrote commentaries on "The Rules of St. Peter..."

In Russia, "The Rules of St. Peter..." appeared at the same time as the *Kormchaya Kniga* (Nomocanon).

Researchers into St. Peter's works are struck by the encyclopaedic breadth of his interests. He was a theologian, zealous archpastor and an outstanding Christian apologist who devoted his whole life to struggling against disorders in the Church and to protecting Christian teachings from heresy and false teachings.

The same issue of the Russian *JMP* contains an article by St. Peter called "On the Time of Christ's Passion".

LITURGICAL PRACTICE

DIVINE LITURGY

The Ninth Article of the Creed

"I believe... in the One, Holy, Catholic and Apostolic Church."

The Russian word for "Church" (*tserkov* *), like the Slavonic words *tsrkva*, *tsrkv*, *tsirkeven*, the German *kirche*, the English "church", the Swedish, Finnish, Estonian and others *kirkja*, the Anglo-Saxon *cirice*, and the Scottish *kirk*, in all probability derives from the Greek word *kyriake* (by which is understood *oikia*) or *kyriakon* (by which is understood *oikian*) and consequently means—literally translated—the house or abode of the Lord, that is, what in Hebrew is called *heykhal* or *beyt yahweh*.

Thus, the Russian word for "church" derives from the place where religious life predominantly takes place, through broadening the meaning of the word; this word has also been preserved for the building itself. The word for "church" in the Romance languages (and some others), on the contrary, has been arrived at by narrowing the meaning of the word in its original sense. Thus, the Greek *ekklesia* became the Latin *ecclesia*, the Italian *chiesa*, the French *église*, in the translation of the Ulphilas Bible *aikclesjo*. The word *ekklesia* is derived from the verb *ekkaleo*, meaning I summon, I choose, I summon to a meeting, I convene a meeting, and consequently carries the literal meaning "a meeting", "a gathering", "the convening of a large number of people", "the convening of a community", *coetus*, *multitudo*, *conventus*, *Gemeinde*, *gahal*, etc. This is also the origin of the word meaning the Christian community. Ecclesia now means the New Testament Israel, God's people of the New Testament, that is, Christianity (compare: *Israel of God*, Gal 6. 16). The fact that a gathering of Christians is called ecclesia does not express its real form (a large number or small number), but its spiritual value: this is a gathering in which God (Christ) actively appears through His grace-bestowing gifts, a gathering of the elect, a gathering of God's people. Thus only one ecclesia exists, a gather-

ing of all Christianity as a whole, but this ecclesia has numberless forms of manifestation. It can appear in a gathering of a local community, as well as in a gathering of a donor community, and in any number of other meetings of Christians, even when they do not necessarily represent a gathering of a local or domestic community.

The Holy Church was founded by our Lord Jesus Christ (Acts 20. 28). The purpose of Christ's Church is the salvation of man, only in the Church that full union of man with God takes place, and this union is the condition for salvation.

By His suffering on the Cross the Lord made atonement for human sin (1 Cor. 5. 29; Heb. 7. 27) and by His Holy Blood founded the Church (Acts 20. 28), so that in it we might live by Him and for Him (2 Cor. 14-15). Therefore there is no salvation outside the Church.

...No man can say that Jesus is the Lord except by the Holy Ghost (1 Cor. 12. 3). From the Day of Pentecost the Holy Spirit has abided ever in the Church (Jn. 14. 16), has bestowed Christ's grace upon men, and strengthened human power to attain salvation.

We are brought to the Church by faith in the Lord Jesus Christ. The Lord said that He founded the Church on the confession of Peter (Mt. 16. 18). Members of the Church are justified by God's grace (Rom. 3. 24-30) and saved by God's power (Rom. 1. 16) through faith in Christ and His Resurrection (Rom. 10. 9) by works of faith (Jas. 2. 17-26).

The Church is One as the Lord Who founded her is One (Jn. 10. 18). The Church is for she lives, acts, and thinks by the Holy Spirit (Acts 1. 5; 8. 15; 9. 17). The Church is Catholic, for her flock has one heart and one soul (Acts 4. 32) and her catholicity is unshakable. The Church is Apostolic, for she keeps the Apostolic Succession by the laying on of hands upon the hierarchs (Acts 6. 6; 14. 23; 20. 17) and sacredly holds the Apostolic Tradition (Thess. 2. 15).

The Holy Scriptures contain various analogies for Christ's Church: *God's building* (1 Cor. 3. 9), a flock of sheep—one fold, and one herd (Jn. 10. 16), *the house of God* (1 Tim. 17; 1 Tim. 3. 15), *the Lamb's wife* (Rev. 19. 7) and many others. But the Church is most

* Etymology of the Russian word "tserkov" is drawn from Father Pavel Florensky's *Ponyatiye Tserkvi v Svyashchennom Pisaniy (Dogmatiko-ekzegezicheskie materialy k voprosu o Tserkvi)* — The Concept of the Church in the Bible (Dogmatico-Exegetical Materials on the Question of the Church), *Theological Studies*, No. 12, Moscow 1974, pp. 175-179.

NOTES

¹ Ontological—essential, substantial, from the Greek *ontos*, meaning being.

² Pavel Florensky. *Ponyatiye Tserkvi v Svyashchennom Pisaniy* [Dogmatiko-ekzegeticheskie materialy k voprosu o Tserkvi]—The Concept of the Church in the Bible (Dogmatico-Exegetical Materials on the Question of the Church). *Theological Studies*, No. 12, Moscow, 1974, p. 90.

³ Prostranny Khrisianskiy Katikhizis—A Detailed Christian Catechism. Moscow, 1894, p. 43.

⁴ Father Sergiy Mansurov. *Ocherki iz istorii Tserkvi*—Essays on Church History. *Theological Studies*, No. 6, Moscow, 1971, p. 79.

⁵ Bishop Feofan. *Tolkovanie pastyrskikh poslaniy svyatogo apostola Pavla*—An Interpretation of St. Paul's Pastoral Epistles, Moscow, 1894, p. 309.

The Ninth Article of the Creed The Unity of the Church

"I believe... in One, Holy, Catholic and Apostolic Church", says the ninth article of the Creed. The Lord Jesus Christ teaches the unity of the Church. He speaks of one fold united by *one shepherd* (Jn. 10. 16), and points out the destructive character of ecclesiastical division (Mk. 3. 24-25).

The Apostles, like Christ Himself, teach only one Church; they teach the unity of all in God: *There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all* (Eph. 4. 4-6).

The unity of the Church proceeds from the unity of the Divine Substance: *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one* (1 Jn. 5. 7). Organic unity is necessary in the Church. Even if only the smallest number of people are gathered in the Name of God, they already constitute the living body of the Church, for the Lord Himself is present among them (Mt. 18. 20). Even salvation ceases to be a merely personal affair; it is accomplished in common with the entire Church. A. S. Khomyakov puts it very well: "The person who is saved, is saved in the Church... in unity with all her members. Is he a man of faith? He shares his faith. Does he love? He shares his love. Does he pray? He shares his prayer... Your prayer is necessary for all her members... If you refuse to share you will be lost; you will no longer be a member of the Church... Our prayer must be true, and a true expression of love, not a service of words."

The unity of the Church is founded on the mutual love of all the members of the Church: *If we love one another, God dwelleth in us,*

characterized by the name given her by St. Paul, who called the Church the mystical Body of Christ (*to mystikon soma tou Christou*—Eph. 22-23).

The definition of the Church as Christ's Body is not a symbol or abstraction, but an expression of the Church's real mystical life, indicating the real union of God and man in Christ. Thus, *to soma* in Ephesians 1. 23 means not the body in general, but the body *kat' exochen*—body primarily deserving this name, a being bearing the principle of corporeality in itself, body in the most pure and perfect form and meaning... Thus, once more, Ephesians 1. 23 is not a metaphor, nor a comparison of the Church with a body, but an ontological¹ formula affirming the very essence of corporeality in the church... The Apostle speaks resolutely, clearly, and briefly, as if concentrating all the reader's attention on the limited number of words: 'The church is the Body of Christ'².

On the one hand, as founded by God, the church received her being and exists outside the usual order of human life and cannot be separated from it because she is a phenomenon full of profound mysticism. On the other hand, the Church is a community of people "united by their Orthodox faith, the doctrine, the hierarchy, and the Sacraments"³. The human side is approachable and imperfect, but the Church is truly and Divine because she is sanctified by the Blood of Jesus Christ and the Gifts of the Holy Spirit, Who gives mankind true life indeed.

"The Kingdom of God on earth is the Body of Christ inspired by the Holy Spirit—as the church acknowledges herself"⁴. The Church strives to establish the Kingdom of God on earth—this is the end purpose of Christ's work. The Church is preordained to serve as a means transfiguring the world in the Light of the gospel Truth and to become the leaven for the kingdom of God (Mt. 13. 33). Although the concept of the Kingdom of God is fuller and broader than the concept of the Church, the kingdom of God is realized in all its plenitude only in the Church and through the Church. This Church is *the pillar and ground of the truth*. For she is the Church of the living God, who is the true God, or Truth itself. Therefore everything in her is true—the confession of truth is true; sanctification by the Sacraments is true; the bestowal of grace is true; life according to God—life upheld by God in her—is true; God's help is true, and the promises are true... The words *the pillar and ground* express truth's firmness, immutability, and unchangeableness⁵.

and his love is perfected in us (1 Jn. 4. 12). For it is precisely in that we share the bonds of love that we constitute the Church, the true Body of Christ, and for this reason the Lord commands us to love one another (Jn. 15. 17). It is by prayer offered in unity of spirit that the unity of the Church is achieved. Through prayer we give substance to our bond with God Himself: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened* (Mt. 7. 7-8), says Christ emphasizing the fact that prayer offered in faith and constancy is always heard by God. By His own example Christ teaches us to pray: ... *in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared* (Heb. 5. 7). The Lord's Prayer, given to us by Christ the Saviour, teaches us singleness of spirit and mind in the practice of prayer. The Divine Son beseeches the Heavenly Father to preserve the unity of the Church He has founded: *Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are* (Jn. 17. 11, 21).

The unity of the Church exists by the power of the Divine Grace in the Holy Spirit. The unity of all the members of the Church with Christ and between one another exists in its highest form in the Sacrament of the Holy Eucharist—in partaking of the Body and Blood of Christ: *This cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread* (1 Cor. 10. 16-17).

The unity of the Church is protected by the Canons of the Ecumenical Councils, the rules of the Holy Fathers of the Church, and Holy Tradition.

The existence of Local Orthodox Churches does not contradict the unity of the Church. "The fact that they are separate in their visible organization does not hinder them from being spiritually larger members of the one body of the Universal Church, or from sharing the One Head, Christ, and the one spirit of faith and grace. This unity is given visible expression by a single confession of faith and by communion in prayer and the Sacraments."² The Local Orthodox Churches continually maintain Eucharistic communion, honour and respect the traditions of every Church, and always show one another their concern in mutual love.

This fraternal unity is furthered by mutual exchanges of visits by bishops, clergymen and laymen, who take part in significant events in one or another of the Local Churches. Pilgrimages are made constantly to venerate at the shrines sacred to all Christians. The podvory representations, and missions make their contribution to strengthening inter-Orthodox unity.

Meetings of eminent figures and theologians of the Local Churches have an important significance in the life of worldwide Orthodoxy. These meetings are cast in the form of pan-Orthodox conferences, whose convocation is a function of the general desire of the entire Orthodox community to come to a full realization of their role in a completely new period in the life of the Church.

The unity of the Church is not diminished by the fact that alongside her there may exist non-Orthodox Churches and Christian associations.

To achieve the spiritual unity of Christians throughout the world constitutes the fundamental task of the ecumenical movement. From the Orthodox point of view, "ecumenism can achieve its objective only when the existing Christian Churches impartially evaluate the present belief in the light of the teaching and practice of the Early Church, as the fullest and purest expression of the apostolic preaching and the spirit of Christ; and in the event they find something in themselves has changed substantially, to return to that pristine integrity. And if the Orthodox Church of the present witness to her devotion and fidelity to the Tradition of the Universal Church, and calls the other Christian Churches to share in this, the Orthodox Church is not calling them to join her, as in confession, but, rather, she calls them to unite in a single Truth which she possesses and which all who seek this Truth can attain. Orthodox ecumenism, then, does not have in mind re-establishing ecclesial unity of the Christian Church without unity of faith, without unity of the fundamentals of spiritual life, without unity of the fundamentals of ecclesiastical order, without unity of Hierarchy and Tradition; that is, without all those things which, in their broadest lines, characterize a church of the living God (1 Tim. 3. 15)".³

Deacon VLADIMIR RIGA

NOTES

¹ A. S. Khomyakov, *Tserkov. Eyo svoistva i blagodatnaya zhizn*—The Church. Her Characteristics and Life of Grace. Moscow, 1910, pp. 101-102.

² *Prostranny khristianskiy katekhizis*—A Detailed Christian Catechism—Moscow, 1894, p. 45.

³ Professor A. I. Osipov, *O nekotorykh principakh pravoslavnogo ponimaniya ekumenizma. Some Principles of the Orthodox Understanding of Ecumenism*, *Theological Studies*, No. 18, Moscow, 1978, pp. 183-184.

ORTHODOX PERIODICALS IN JAPAN

SEIKYO JIHO" (The Orthodox Herald)

This is the title of the official publication of the Japanese Autonomous Orthodox Church, which also publishes small reviews issued by the ocesan boards. The Moscow Patriarchal Podbyre in Tokyo, which is headed by His Grace Bishop Nikolai (Sayama) of Mozhaisk, also publishes its own Information Bulletin.

The bulletin *Seikyo Jiho* is published monthly in Japanese; it first came out in February 1970. In this Orthodox publication the dates are given in accordance with the traditional Japanese calendar system, i. e. according to the years of the emperors' rule. However, the numbering of the years from the birth of Christ is also common in Japan). The bulletin is comparative-small in size, with 20, medium-format pages. Each number contains articles and items about the life of the Japanese Orthodox Church and excellent black-and-white illustrations.

Let us briefly describe the contents of the journal for the second half of 1977 and the first quarter of 1978.

The Japanese script differs from European scripts in the direction of the lines, which read vertically from top to bottom of the page and from right to left. Consequently what we would regard as the last page is in fact the first and vice versa. The title is printed on the front cover in Japanese, with an English translation underneath "Bulletin of the Orthodox Church in Japan". Below this there are photographs of ancient Russian and Greek icons, views of the Holy Land and other historical and holy places revered by Christendom, or exquisitely executed illustrations to the Holy Scriptures. On the inside front cover a quotation from the Scriptures is usually printed, or a troparion translated into Japanese, for a feast day occurring in that month, or a short note explaining the illustration on the cover.

The beginning of each issue usually contains official ecclesiastical documents and announcements.

Here are some of them:

On May 20, 1977, His Eminence Metropolitan Theodosius of All Japan and Archbishop of Tokyo, set off for the USA on an invitation from the then Primate of the Autocephalous Orthodox Church in America, His Beatitude Metropolitan Deny. His Eminence Theodosius's visit was connected with the then forthcoming Fifth All-American Council of this Church convoked to elect a new Primate. Furthermore, a private meeting was planned between His Eminence Metropolitan Theodosius and His Beatitude Patriarch Elias IV of Antioch, who was also on a visit at the time to the USA and Canada.

In October 1977, Bishop Theodosius of Pittsburgh and West Virginia was elected Primate of the Autocephalous Orthodox Church in America. He sent the Primate of the Japanese Ortho-

dox Church a message in which he informed him of the beginning of his new ministry. Notification was also received from His Holiness and Beatitude Ilya II, Catholicos-Patriarch of All Georgia.

In July 1977, the Japanese Orthodox Church held her regular conference in Tokyo. Reports were delivered by hierarchs of the Japanese Church—by His Eminence Metropolitan Theodosius and Bishop Serafim of Sendai, as well as members of the clergy and laity. In his paper, Metropolitan Theodosius speaks of the different aspects of the strengthening of Church autonomy: the spiritual growth of all the believers, the activation of missionary work in Japan with the extensive help of laymen, and the new forms of maintaining the clergy. Bishop Serafim of Sendai called on all members of the clergy and laity to take an active part in all spheres of ecclesiastical life, primarily in missionary work because, in the words of St. Paul, the Church is the Body of Christ and we are all her members.

In March 1978, a conference was convoked to consider the problems of training a new generation of clergy. In his paper, "On the Present and Future Missionary Work of the Japanese Orthodox Church", Metropolitan Theodosius, Primate of the Japanese Church, speaks of the Church's participation in the work of the World Council of Churches, in the worldwide peace movement, and of the missionary activity of Japanese priests in underdeveloped countries of Asia and Africa. In addition, he notes that there has been a significant increase in the number of those who wished to receive a theological education. Metropolitan Theodosius called on pastors to apply themselves diligently to the problem of bringing their sermons closer to the spiritual needs of modern believers. His paper was followed by that of Prof. Kumazawa Yoshinobi of the Tokyo Theological Academy on "Tomorrow's Problems in the Christian Church", and other papers dealing with problems of theological education. At present the Tokyo Orthodox Theological Academy only accepts candidates with higher education. The students receive stipends and are sent for further knowledge to the theological academies of the Hellenic and Russian Churches, and to the Orthodox Church in America. The bulletin publishes the conditions for enrolment.

In addition *Seikyo Jiho* publishes information about events in international religious life, such as, for example the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in Moscow on June 6-10, 1977. After informing its readers about the participants, working order and basic problems of the conference it endeavours to assess the importance of the conference for the Russian Orthodox Church. The main conclusion drawn by the author is that it serves as a true indication of the active peacemaking of the Russian Church. The author expresses also the hope that the Japanese will study carefully the Russian Church's experience and activity.

In 1977 and 1978, many of the Orthodox churches in different Japanese cities celebrated their centenaries. A hundred years ago churches have been built and consecrated in Hokkaido and Kansai and in the towns of Wakayama, Tokushima, Kitakyushu and other places. The erection and decoration of the churches was financed by donations from Orthodox Japanese and the Holy Synod of the Russian Orthodox Church. The history of certain churches is connected with the names of Russian missionaries. For example, the rector of the church in Kyoto, which celebrated its centenary on October 15, 1978, in 1891 and 1893 was Hieromonk Sergiy, subsequently Patriarch of Moscow and All Russia.

The centenaries of the churches in the towns of Shizuoka (October 16, 1977) and Osaka (March 5, 1978) were celebrated with great pomp and solemnity and drew large crowds of believers. The Osaka festivities coincided with Meat-Fare Sunday. They were attended by Metropolitan Theodosius, Bishop Serafim of Sendai, and representatives of the Orthodox clergy from all over Japan. The Moscow Patriarchal Podvorye in Tokyo was represented by Protodeacon Vasiliy Markov. On the eve, Saturday, All-Night Vigil was solemnly held. The choir, conducted by Precentor Tit Kato Naoshiro, a well-known expert in Japan in Russian church music, gave a superb performance of "Open Thou the Gates of Repentance to Me..." and "By the Rivers of Babylon...". On Sunday morning, March 5, Metropolitan Theodosius concelebrated Divine Liturgy with Bishop Serafim and members of the clergy. The celebrations were attended by Bishop Antonie of Ploesti (Romanian Orthodox Church), and representatives of the Roman Catholic, Anglican and other Churches, as well as officials from the Soviet and Greek consulates.

Last year work was completed on the construction of a chapel dedicated to St. Nikolai, Equal to the Apostles, Archbishop of Japan, the first chapel in his honour. Donations had been collected since July 1977 for its construction. At the head of the list of private donors, which was published in almost every issue of the journal, stood the names of Metropolitan Theodosius, Bishop Serafim and many representatives of the Japanese clergy. On October 12, 1977, Metropolitan Theodosius, in concelebration with the members of the Tokyo clergy erected a wooden cross in the middle of the future chapel, after which they read the office for the foundation of a chapel. On March 19, 1978, on the First Sunday in Lent, the Triumph of Orthodoxy, the chapel was consecrated. This was followed by a solemn procession round the chapel.

The veneration of the Enlightener of Japan St. Nikolai, by the Japanese Orthodox Church is not restricted to the erection of this church dedicated to him. The Japanese frequently recite the teachings of their beloved archpastor as heavenly patron. *Seikyo Jiho* often carries either sermons by St. Nikolai himself or quotations from his homilies. Thus, for example, St. Nikolai's sermon "On the Role of Women in Church Life", delivered by him in Tokyo on December 11, 1880, has been published in the issues under consideration. The main idea of this sermon could be expressed as follows: St. Paul the Apostle in his First Epistle to the Corinthians (14. 34-35) and the Holy Fathers (6th Ecumenical Council [Trullan Synod], 70th Canon) forbade women to preach in churches. At the same time Church life cannot be fully authentic without participation of women, for it does not stop at the threshold of the church. Women bear responsibility for organizing the daily life of the Christian family, bringing up the children etc. "Just as the circulation of the blood from the heart to all the cells in the healthy human body requires not only arteries, but also the minutest capillaries, so does the Body of the Church require for the circulation of grace from God not only men to celebrate divine services, but also women, who turn this grace into goodness and peace of Christian homes, whose well-being is an essential pre-condition of the health of Church life..." Japanese Orthodox Christians are endeavouring to put into practice the words by St. Nikolai.

Seikyo Jiho also publishes reviews of books and other publications. As an example we can take the *Narratives About Divine Liturgy*, which has recently appeared in Japanese, *Russia's Aesthetic World*, by the well-known translator of the Russian classics and expert in Russian culture Kimura Hiroshi, which contains a lot of materials on the history of Russian religious art, or the study, *Icon Painting*, by Hidemada Yasuko, the translation from the French of Olivier Clement's *Eastern Orthodoxy*, and many others.

The bulletin *Seikyo Jiho* is intended not only for priests and theologians, but for the lay Christian as well. Evidence of this is the publication in the journal not only of the sort of articles mentioned above about Church life and sermons, but also of large numbers of ethical articles on Gospel themes, excerpts from the Holy Scriptures and patristic works, and ecclesio-historical narratives, as well as advertisements of church requisites for private use, records of church music made in Japan, and slides on Bible themes.

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E R R A T A

Caption—inside back cover, JMP, No. 7, 1978—should read: Rome. St. Paul's Outside the Walls (15th century engraving). Below: interior of St. Paul's Outside the Walls restored after the fire of July 15, 1823. Consecrated by Pope Pius IX in 1854



V TOMTO VLAHOVSKU
CHRAŇO SVÁTERO CYRILA
A METODÉJE PADLI ZA NÁSI
SVOEOBU DNE 16.VI.1942
NARODNÍ INSTITUCE - RAD
CS. ČAKRÁKICKI ALENA
KPT. ADOLF OPALKA
KPT. JOSEF GABRIEL
KPT. JAN KUBÍČEK
KPT. JOSEF VALČÍK
POR. JOSEF BUBLÍK
POR. JAN KRUBÝ
POR. JAROSLAV ŠVÁB
LISLAP. ČORAZD DUCHOVNI
ČHAL. VIL. PETŘEK. PŘEDSEDA
CÍRKEVNÍ ODEČE SONNEVENU
A JINÍ ČESTÍ VLASTENCI
KTERÍ JE ULÍRYVALI BYLI
POPRAVENI VECNA FAMEJ

Memorial plaque on the southern wall of the Cathedral Church of Sts. Cyril and Methodius
in Prague, ČSSR

